A SERMON OF Christ crucified, preached at Paules Crosse the Friday before Easter, commonly called Goodfryday.

¶ *Written and dedicated to all such as labour, and be heavy laden in conscience, to be read for their spirituall comfort.*

By Iohn Foxe.

¶ *Seene and allowed.*

Newly recognished by the Author.

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To all them that labour and bee heauy laden in conſcience, *Iohn Foxe* wiſheth harty comfort, perpetuall peace, and eternall life in Chriſt Ieſus our onely Sauiour.

AMongeſt all the benefites of almighty God beſtowed vpon man, frō the creation of the woꝛlde, as there is none moꝛe glorious and admirable, then the geuyng of his owne ſonne to vs, and foꝛ vs, to bee crucified: ſo lykewiſe of all duties that man cā do, oꝛ that is of man required to be done to GOD, there is none ſo hygh, noꝛ ſo acceptable vnto God, as to embrace the ſame his welbeloued ſōne by fayth into our hartes, and onely to ſeeke hys glory. This dutie & ſeruice to hys crucified Chriſt ſo farre excelleth in the ſight of God the father, & maker of all things, that euen accoꝛding as we ſeeke after hys ſonne, ſo he regardeth vs, as we loue hys ſonne, ſo are we loued of him, as we beleue in his ſonne, and glorifie his name, ſo much the father foꝛ his ſake, glorieth vs, iuſtifieth, and accepteth vs, and otherwiſe not: Foꝛ other acceptation & fauour of God to mankinde there is none, but that onely which ſtandeth in the fayth and obedient ſubmiſſion of all men to Chriſt their crucified redeemer, and glorious Sauiour. The reaſon whereof ſtandeth thus.

Firſt, foꝛ ſomuch as no fleſhe els is found iuſte, ſo is there none els, that cā ſtand in the iudgmēt of God, but onely his.

Agayne, foꝛaſmuch as he in his perfect righteouſneſſe walking here in earth with all his hart, woꝛd, & dede in al things, and aboue all thinges, dyd ſeeke the glory onely of his father: ſo his father now likewiſe in heauen ſeeketh agayne to ſet vp, and will ſet vp the glorie of his ſonne.

Moꝛeouer, becauſe the ſame welbeloued ſonne of hys, beyng here ſo innocent, and giltie of no death, was contented notwithſtanding ſo humbly to debaſe hym ſelf, & to be deiected as a ſeruaunt vnder all men, to obey his fathers will, euen to death, yea & the moſt ignominious death of the croſſe: ſo hath

it pleased his father agayn to exalte hym, not onely to surmount the glory of all princes and potestates, what soeuer, but also with such power and maiestie hath adnaunced hym, that euen the very knowledge and belefe of his name geueth euerlasting lyfe to all sinners, be they neuer so greuously burdened or laden, who soeuer doe come to him.

Wherfore, seyng now all the felicitie and comfort of mans lyfe consisteth onely in the knowledge of Christ Jesus, and in glorifiyng of hys name, and in nothyng els: what then can be more needefull to the health and saluation of all men, then to preach Christ Jesus, and the glory of hys kyngdome, which is to be glorified and must be glorified, and if we will not glorifie hym, God will sturre vp yea stones and wormes of the earth to glorifie his sonne. For his glory must prosper and encrease, and at length will cast downe all the glory of this world, so that in the end no glory shall stand, but onely of Christ Jesus crucified. S. Paul vnderstandyng thys glorious maiestie of the sonne of God, regarded to know nothyng els but onely Christ Jesus, & him crucified. And so likewise our partes shal be, especially which be preachers & ministers in Christes Church, to employ all our endeuour to the same, that Christ Jesus may be preached and glorified, especially in these our dayes & tymes: wherin the world semeth to grow in an vtter cõtempt of Christ and of his kingdome. For, to omitte first to speake of ỹ Iewes & Turkes, which be professed enemyes to the Crosse of Christ, & haue dispoyled hym of the greatest portion of his vniuersall Church: euen amongest vs which yet remaine, and beare the name of Christes, how many do lyue as though either we knew not Christ, or beleued not his teaching, or passed not much what we professe?

1. Cor. 3.

The ignorance and contempt of Christ in the world.

Of this ignorance and contempt of Christ, riseth all these heapes of mischieues, which dayly growe, and now ouerflow the world. The deuill rageth, the Turke dayly wynneth, the Papist persecuteth, and yet all this will not awake vs to seke to Christ, in whom onely lyeth all our victorie. Our courteous, voluptuous, vitious, & ambitious life, what declareth it, but either infidelitie, or contempt of Christes kyngdome? We talke of heauen: we walke not to heauen. what soeuer our outward face pretendeth, to examine our hartes by our fruites, what thyng almost is so vile in this world, which we esteme not more then the kyngdome of heauē? The glory of Christ is not our study, or certes is ỹ least part of our study.

Our

Our wittes and ſenſes are ſo occupyed in other artes, faculties, ſciences, and ſtudies, or ſo employed in worldly affaires, that what was done in the mount of Caluary for our redemption, ſcarſe we haue leyſure to thinke thereof: or if we thinke a litle, it ſtycketh not downe, it tarryeth not with vs. We heare of the glory of Chriſt, but we feele it not: we talke of Chriſt, but haue no experience of him, nor acquaintaunce with hym: we honour hym with lippes, but our hart hungereth not after hym: outwardly we profeſſe hym, but inwardly we paſſe not for hym. For I count Chriſt then not paſſed for, when any thyng is preferred before him. And this is the cauſe, why amongeſt vs Chriſtians vice ſo reigneth, the phantaſies of the worlde ſo flouriſhe, lyfe ruled by affections, man caryed away with vanitie, true peace lacketh, blynd ignorance and ſuperſtition aboundeth, ſpirituall knowledge and power in man is ſo weake, and the deuill ſo ſtrong by hys ſorceries and witchcraftes, to hurt and enchaſe vs, as he doth, and mã not able to withſtand him. Why? Becauſe Chriſt dwelleth not in vs, who onely can ouercome the deuill. For without Chriſt man can do nothyng.

Wherfore, to awake the hartes of ſuch Chriſtians in theſe drowſie dayes of carnall ſecuritie, to the contemplation of the glorious kyngdome of Chriſt, I was the more willyng at the requeſt of certaine frendes to conſent vnto, in beſtowyng a litle paynes herein: And partly alſo for the Papiſtes cauſe to doe them ſome good if I could, who albeit they profeſſe the whole hiſtory of Chriſtes paſſion as we doe, yet by their doctrine it ſeemeth, they goe no further, then the outward hiſtory. They make much adoe about the Croſſe of Chriſt, and haue fought theſe .500. yeares for his Croſſe: and yet they know not hys Croſſe, neither doe they ſee much more in the paſſio of Chriſt, then Animalis homo, that is, the ſenſible man may do. They ſee him poore, ſweatyng, bleedyng, falſely accuſed, wrongfully oppreſſed, wounded, ſcourged, derided, crowned with thorne, nayled, crucified, hangyng vpõ the croſſe naked, periſhed, dead, and buried. All this they ſee and graūt with vs, his miracles alſo they confeſſe which he wrought, & that he roſe agayne the thyrd day, & aſcended vp &c. And becauſe they graunt the ſame to be ỹ ſonne of God, therfore they magnifie & worſhyp all the outward implementes ỹ went to his bleſſed paſſion, ỹ nayles, the croſſe & tymber, the ſpeare, ỹ crowne & thornes, hys coate and garmẽt &c. And herein ſtandeth almoſt the ſumma totalis of

The paſſion of Chriſt crucified, not rightly knowen in the Churche of Rome.

The summe of the Popes religion standeth all in outward thynges.

their Religion. But this is not enough. To know Christ Jesus crucified, and to know hym rightly, it is not sufficient to stay in these outward thynges: wee must go further then the sensible man, we must looke inwardly with a spirituall eye into spirituall thynges. Neither is it perfectly enough for vs to know that Christ was crucified, that hee rose agayne, and ascended, &c. for the Turkes and euill spirites knowe this: but here is neede of Gods holy spirite, and reuelation, to open further vnto vs wherefore hee dyed, wherefore he rose agayne, & for whom, that is, for our sinnes & our iustification: to know, not onely the story of his death, but the power of his death and vertue of his resurrection: to know what hys crucifying here in earth wrought aboue in heauen, and vnderneath in hell: how by the bloud of his crosse, ỹ law is satisfied. Gods wrath kylled, his fauour reconciled, all thynges pacified both in heauen and in earth, the deuill conquered, death vanquished, hell gates destroyed: to know that crucified sacrifice of Christes body to be a perfect deliuerãce of all his people from the begynnyng to the end of the world, to be a full satisfaction once and euer for all our sinnes, an absolute discharge and acquittance for all our debtes: briefly to be a free iustification, redemption and righteousnes before God for euer, to all them that beleue in him, without any other meanes, or helpe annexed thereto. And this is to know aright Christ Jesus crucified. The knowledge whereof semeth to be wantyng now in the Churche of Rome, as may sensibly appeare by their doctrine and institutes, by their auriculat confession and satisfaction for sinnes, by their dayly sacrifice, propitiatory Masses, trentals, and Purgatory, by merites of supererogation, Inuocation of Saintes, the Popes pardons, & dispensations: Finally, by all the procedyngs of that Church, euen frõ the holywater stocke to the hãgyng pixe on ỹ high altar. whiche all beyng packt in one fardell, as in Pandoras boxe together, make but a heape or chaos of phantasticall trifles, procedyng onely of the ignorance of Christ Jesus crucified, and therof take their ground and begynnyng.

The right knowleoge of Christ crucified.

Errours of the Popes churche how they come and take theyr begynnyng.

Wherfore, to remoue this disease of ignorance partly from these aboue rehearsed, whereby they may be reduced into the kynges hyeway of their saluation: but especially for you that be mourning in conscience, to comfort you in Christ Jesus crucified, whom the terrour of the law to much oppresseth: I was so much the rather perswaded to haue this Sermon published,

blished, that Christ Jesus might not onely be preached to the eares of some, but also printed, yea & paynted, if I might, to the eyes of many. In whiche Sermon although I haue not, nor could not fully folow in speach and forme euery thyng so precisely as was spoken: yet so farre as remembraunce could serue me, I haue not much digressed from the sentence, order, and principall pointes in the layd Sermon conteined: Adding withall some thynges more whiche I thought before to haue spoken, and either for plentie of matter, or lacke of memorie were forgotten. Also certeine other thynges then not spoken, I haue here inserted vpon necessarie occasion, yet conueniently seruyng for the purpose, and necessarely for the tyme, especially in two pointes: one concernyng the dayly sacrifice of the Masse: the other touchyng the possibilitie of the law, with certeine other additions incident. wherby this Sermon (I must graunt) is growen somewhat more large in printyng, then it was in preachyng.

And although the tyme now I see so miserable, that litle or nothyng it auayleth to take paynes either in preachyng or printyng, when men wholy geuen ouer to worldly studyes haue litle leysure, and lesse will, rather to heare Sermons or to read bookes, be the Argument neuer so graue and comfortable: yet notwithstandyng for somuch as the Lord hath a remnant of some faythfull seruauntes, whiche walke after their Lord and God with a perfect hart, and are not hearers onely, but sekers also of his kingdome: and especially for your cause, that labour & are laden in conscience, where soeuer, or what soeuer ye be, in whō the Lord hath wrought an earnest hunger, and hartie seekyng for hys kyngdome, for you most principally I haue penned this Sermon, De Christo crucifixo: and to you specially I dedicate and commende the same, desiryng the same Lord Jesus crucified for vs, that you in readyng hereof may receaue such spirituall refreshyng to your soules, & hygh courage of fayth in Christ Jesus, that neither Sathan may deceaue you, nor the law terrifie you, nor death confound you, nor synne oppresse you, nor conscience captiue you, nor hell gates preuayle ouer you: but that you rightly vnderstandyng with all Saintes, what is the hope of your callyng, the riches of your inheritaunce, the greatnesse of his power, and aboundaunce of his fauour toward you, and what is the breadth, length, and profundite, and what is the superabundant loue of knowledge of Christ Jesus crucified, may superabound

Afflicted consciences.

Ephes. 1.

in all heauenly courage and consolation, and also with a holy pryde may triumph in Christ Iesus. In whom as I wish to you all spirituall benediction, and goodnesse: So I beseche you likewise to pray for me your fellowe brother, seruaunt and louer in the same Lord Iesus, who preserue both you, and vs also with you in these daungerous dayes, from all wickednesse, to hys euerlastyng kyngdome.

Amen.

(*.*)

First for the ground and argument of my Sermon, I shall desire you (Christian audience) to geue eare vnto a fewe wordes which I will recite to you out of S. Paule written vnto the Corinthians. 2. Corinth. 5. The wordes be these: *Pro Christo itaq; legatione fungimur. &c.*

Texte. 2. *Cor.* 5.

For Christ therefore, or in Christes name we come to you as messengers, euen as God himselfe desiring you. We pray you for Christes sake, that you wil be reconciled vnto God. For him which knew no sinne, God hath made to be sinne for vs, that we might be made the righteousnesse of God by him. &c. 2. Corinth. 5.

IN this parcel of Scripture here is brought vnto you (Christiã audience) an high message from an high and mighty Prince, of an highe matter, and of weighty importaunce. Concerning the which message, three things I haue principally to notify vnto you, by order of the letters as it lyeth.

The first diuision.

1. FIrst beginning with hym who is the sender of this message.
2. Secondly, to speake of them which be the messengers.
3. Thirdly, to shew, what is the message it selfe here sent vnto vs.

The sender of the message.

AS touching the first, S. Paule, to prepare and stirre vp the myndes of the Corinthians to more attention, expresseth first the person and authour of this message, in whose name he commeth, saying: *In the name of Christ we come as Ambassadors, &c.*

In the name (sayth he) *of Christ.* Wherein we see the wordes of Christ our Sauiour rightly accomplished: wherin he prophecying before of this his Apostle and messenger, speaketh to Ananias in this wise, saying: Vade, quoniam vas est mihi electionis, &c. *Goe to him, for he is an elect vessell to me, to beare my name before the Gentiles and Kynges, and before the children of Israell.* Actes. 9.

Actes. ix.

The Apostles do all thinges in the name of Christ.

In lyke maner the other Apostles also when soeuer they come, either shewyng whose seruants they be, or to teach any doctrine, or to worke miracles, euer they beare the name of Christ before them. With hym they begyn, and with hym they ende. Now, if messengers or ambassadors which come from earthly princes and potestates in this world, are commonly estemed and reputed accordyng to the estate of them which send them, and especially if the matter bryng with it any face of temporall commoditie, men are wont right gladly to receaue the. How much more then ought we to be moued with this heauenly, and most ioyfull legation directed vnto vs, not from any terrene Prince or Lord, but frō the Kyng of Kynges, and Prince of all Princes, especially touchyng such a benefite here sent and offered vnto vs by hym, of such speciall & singular effect, that without it no earthly thyng in all ỳ world can make vs happy, and hauyng it nothyng can make vs miserable.

Let me tell you a story, which I remēber was done about ỳ beginning of Quene Maries raigne, an. 1554. There was a certaine message sent, not from heauen, but from Rome: not from God, but frō the Pope: not by any Apostle, but by a certain

Car-

Cardinal, who was called Cardinal Poole, Legatus a latere, Legatus natus, a Legate frō the Popes owne white side, send hether into England.

The Popes Legacie into England.

This Cardinall Legate first comming to Douer, was honorably receiued & brought to Greenewich: where he againe being more honorably receaued by Lordes of high estate, and of the priuy Counsell (of whom, some are yet aliue) was conducted frō thence to the priuy staires of ỹ Queenes Court at Westminster, no lesse person then King Phillip himself waityng vpon him and receauyng hym, and so was brought to the Queenes great chāber, she then being, or els pretending, not to be well at ease. Steuen Gardiner the Bishop of Winchester, & Lord Chancellor of England, receiuing this noble Legate in the King and the Queenes behalfe, to cōmend and set forth the authoritie of this Legate, the greatnes of his message, and the supreme maiesty of the sender, before the publike audience of the whole Parlament at that tyme assembled, there openly protested with great solemnitie of wordes, what a mighty message & of what great importaunce was then brought into the Realme, euen the greatest message (sayd he) that euer came into Englād: and therfore desired them to geue attentiue & inclinable eares to such a famous legation, sent from so high authoritie.

Card. Poole the Popes Legate.

Ste. Gardiner B of Winc.

Well, and what message was this? Forsooth, that the Realme of England should be reconciled agayne vnto their father the Pope: that is to say, that the Queene with all her nobilitie and sage Counsel, with so many learned Prelates, discrete Lawyers, worthy commons, and ỹ whole body

of the Realme of England, ſhould captiue themſelues, and become vnderlings to an Italian ſtraunger, and frierly Prieſt ſitting in Rome, which neuer knew England, neuer was here, neuer did or ſhal do Englād good. And this forſooth (ſaid Gardiner) was the greateſt ambaſſage, the weightieſt Legacie that euer came to Englande: forgetting belyke eyther this meſſage of God ſent here by his Apoſtles vnto vs: or els becauſe he ſawe it made not ſo much for his purpoſe as did ẏ other, he made the leſſe accompt thereof.

Ste. Gardiners mighty meſſage ſent to England from Rome.

Well then, I will we ſee what a weighty meſſage this was that Gardiner ſo exquiſitely cōmendeth? Firſt, the ſender is gone, the meſſenger is gone, the Queene is gone, and the meſſage gone, and yet England ſtandeth not a ruſhe the better. Of which meſſage I thus ſay, anſwering againe to Gardiner, per inuerſionē Rhetoricam, that as he ſayth, it was the greateſt, ſo I ſay againe, it was the lighteſt legacie, the moſt ridiculous trifle, and moſt miſerableſt meſſage, of al other ẏ euer came, or euer ſhall come to England, none excepted, for vs to be recōciled to an outlandiſh prieſt, & to ſubmit our neckes vnder a forrein yoke. What haue we to do more with him, then with ẏ great Calypha of Damaſcus? If recōciliation ought to folow, where offences haue riſen: the Pope hath offended vs more, then his cofers are able to make vs amendes. We neuer offended him. But let the Pope with his reconciliation and Legates goe, as they are already gone (God be thāked) and I beſeech God ſo they may be gone, that they neuer come here again. Englād neuer fared better then

when

when ỳ Pope did most curse it. And yet I heare whispering of certayne priuy reconcilers, sent of late by the Pope, which secretly creepe in corners. But this I leaue to thē that haue to do withall. Let vs agayne returne to our matter.

The Popes priuy reconcilers secretly creeping in corners.

We then hauing this Legation sent to vs, not frō the Pope, but euen from our lord & God: not by any Cardinall of Rome, but by the elect vessell of Christ, the Apostle S. Paule and other Apostles: let vs attend with reuerence, first to hym that sendeth, then to the messengers ỳ be sent vnto vs, remembring how Raab the harlot receaued ỳ messengers of Moses and was preserued: remembring also the wordes of our Sauior: *He that heareth you, heareth me: and he that despiseth you, despiseth me, &c.*

Iosue. 26.

Luke. 10

Wherfore, considering with our selues (good Christian audience) the high maiestie of this our supreme prince the sender of this message, beyng not onely our head & king annoynted, but which also of loue gaue his life and bloud as this day to be spent for our redemption: let vs for our partes, if we be his subiectes, marke what our prince requireth: let the flocke heare what the Pastor teacheth: the body, what the hed speaketh: the spousesse, what the spouse sendeth. And thus muche touching the sender of the message.

Now what these messengers be, and who they are: the Apostle proceeding further in the letter, thus inferreth: *We* (sayth he) *be sent as messengers, &c.* speakyng not of himself alone, nor of Peter alone, nor of any Apostle one more then an other, but iointly ioyning thē all in one office & calling together, without difference of degree, or singularitie

The messengers.

Apostolus, what it signifieth.

of person, he saith: *We be sent as messengers or Apostles:* For so signifieth ỳ name of Apostolus, as much to meane as à messenger or a Legate sent. Where is to be noted by the way, ỳ this nominatiue [Nos] in the pluratiue nũber is not here to be expoũded after ỳ stile of Rome: For Stylus Romanæ Curiæ, or rather τύπος Romanæ Curiæ, the swelling stile of the courte of Rome, vseth commonly when any Mandate, Breefe, or Sentence is geuen, thus to say: Nos Willielmus pro tribunali sedẽtes. &c. Nos Edmundus, Roberto Cluney literato. &c.

Stylus Romanæ Curiæ.

So ỳ Bishop of Rome directing forth his precepts or Buls, neuer speaketh in other nũber, but Mandamus, Statuimus, Ordinamus, & Volumus. And although he be but one singuler person that speaketh, and such as will needes be singular alone aboue all others: yet disdaineth he to speake in the singular nũber, but alwayes vseth the plurall, to expresse belike, his Regale sacerdotiũ. Who because he seeth great Kinges & Emperours frequent this trope of writing and speaking, least he should seeme in any point inferior to them, or not to speake as bigge as they for their lyues, vseth therefore the same regall or imperiall phrase of speach, with his Mandamus, & volumus, &c. when as Christ in the Gospell is content to say: Mandatum nouum do vobis: not damus vobis, &c. But if the Pope wil not follow the humilitie of Christ in the Gospell, let him beware he followe not the swelling Tode in Æsopes Fables: who seing the great Ore, and disdaimyng, that ỳ Ore should be bigger then he, swelled hymselfe so bigge, that at length he swelled hymself out of his own skinne.

The Pope will needes be singular, & yet disdaineth to speake in the singular number.

Os loquens grandia.

But

But let the Popes courtly stile passe, which as it is a thyng but puft vp with the winde of pride, so let it vanish away with the winde also.

This is certaine, that S. Paul in these wordes, *We come as messengers. &c.* meaneth no such matter: to signifie either him selfe alone, or Peter alone, or any other of the Apostles singularly: but ioyntly cõprehendeth the whole fellowshyp of the blessed Apostles together, and declareth, that they all together ioyned in one commission, are sent in the behalfe and name of Christ, as Legates or messengers, and not onely to these Corinthians, to whom here he writeth, but inclusitiuely to all other whersoeuer either collected or dispersed in the whole world, accordyng as it was enioyned them by the Lordes owne speciall cõmission, saying: *Goe into the whole world, and preach this Gospell, or glad message to euery creature. Whosoeuer beleueth, and is baptised, shall be saued.*

No singularitie among the Apostles.

Mar. xvj.

Well, and what shall we then say? Dyd this message of the Apostles cease with the end of the Apostles? or did the preachyng thereof extend no farther, but duryng the cõtinuance of their tyme? Yes verily: for he which then set them on worke, and sent thẽ in this message, *puttyng in their mouth the word of reconcilement*, is the same Lord which liueth still, and ceaseth not to send messengers into his Church frõ time to time: *Some Apostles, some Prophets, some Euangelistes, some teachers and instructors*, some with one gift, some with an other, and all for the edifying of his people, to haue the message of his Gospell continued in the world, which still shall be continued, so long as his Church shall endure:

Posuit in nobis sermonem reconciliationis.

Ephe. iiij.

Christ neuer ceaseth sending messengers to the edifying of his Church.

dure: for he cannot, nor will not totally & finally forsake his Church, which is his kyngdome.

False messengers.

But as it then happened in the apostles tyme, there crepte in with them certayne Pseudologati, false Apostles, & sinister teachers, which confoundyng together the lawe with the Gospell: Moses with Christ: mans merites with mercy: confidence in workes with Gods free grace and promises, laboured to peruert the course of this blessed message sent to vs by the mouthe of the Apostles: so hath there not lacked since that tyme in the Churche, some Pseudocatholici and false teachers, not sent of God to do his message, but crepyng in craftily to lead a loytring life, some impudent, some negligent, some ignorant and blinde, *hauing a zeale of God, but not after knowledge*, as S. Paul sayth, some preaching themselues, some preaching for benefices and promotions, some teachyng before they haue learned, some speakyng that they know not, nor hauyng experience whereof they speake, some also playne enemies to the crosse of Christ, and subuerters of his heauenly message: of which sort we haue had heretofore to much experience of late yeares when the Pope had the leadyng of this church of England.

Rom. x.

But blessed be the God of all consolation, & father of our Lord Jesus, who hath visited vs frō an high with such mercy and grace, and hath raised vp such ministers and messengers of his holy grace and Gospell to his Churche, which so constantly accord and tune in one string together, to set forth the liuely message and truth of Christes Gospell vnto you. which you dayly doe heare.

Which,

whiche as it doth me good to see, so doe I most hartily reioyce from the bottome of my hart and soule, and prayse God with my hartie thankes therfore. And yet neuertheleſſe, to speake the simple truth, touchyng the present state of this our ministery, if I should say ỳ nothyng therein were à misse, I should in deede blaunch and flatter to much. For who seeth not that many this day enter into ỳ ministery, not as Gods messengers sent vpon any message frō hym, but windyng in them selues by hooke or crooke, or by some compounde way, partyng halfe stakes as it were betwene their patrons & them, and hauyng either no arte to finde thē, or no mynde to labour, make à trade of liuing of the ministery, more to liue at ease, thē to labour in Gods message.

The ministery not cleare from abuses.

Many other abuses might be here recited, but I am not at this tyme to complayne of any: but onely to preach Christ Jesus crucified vnto you. And if there be any thyng in them further to be complayned of, I leaue it either to the ministers thē selues, or to their patrons that receaue them, or to their Byshops which induct them, to looke vpon it. But to our purpose: they that will be the true messengers of God, let them well consider what their office is, whose messengers they are, and do their message faythfully.

The office of ministers.

The office of ministers was wont in the tyme of barbarous Popery, to be counted Orare, Prædicare, Sacrificare, to pray, to preach, and to sacrifice. But they whiche allotted those offices to the ministery, thought belike to bring in the Aaronicall,

or Leuiticall Priesthode agayne, with their prayeing for the sinnes of the people, and offring continuall sacrifice for the same. As for prayer whiche they call [Orare] I take that office as common to all Christē men, & not onely appropriate to the ministery, to pray I meane for sinnes. And as touchyng [Sacrificare] if they meane thereby to sacrifice Christes body for sinne: that office onely appertaineth to Christ, and to none other. But we which are entred now into the new Testament, and are past from shadowes to the body, from legall significations, to spirite and truth, following the direction of Christes commission in hys Gospell, do say with S. Paule, that the principall office of the ministers of the new Testamēt is, laborare in verbo doctrina, that is, *by worde and doctrine to doe Gods message, and to preach to the people*, sermonem quem posuit in illis, vel quem proposuit illis Deus, *the worde which God hath put in their mouthes*, or which he hath left vnto them by his Apostles. Although beside this, diuers other duties are incident to the order of ministers, as to minister ỳ Sacramētes, to pray, to offer th[illegible]eseeuing, to reproue, to comfort, to lay on handes, to excommunicate. &c. yet the principall ende whiche chiefly concerneth the ministers of the new Testament, is, by preachyng repentaunce, and the glad message of the Gospel, to bring all mē to the obedience of Christes fayth, for remission of sinnes.

Orare.

Sacrificare.

Prædicare.

j. Tim. v.

Diuers thinges incident to the office of ministers.

And thus much cōcernyng the function of ministers, whose office is (as you haue heard) to bee messengers or Imbassadours of Christ, in dispen-

sing

sing the mysteries of his word. Now, touchyng the message that is sent by them vnto vs, let vs cõsider what followeth by the text. The wordes be these:

> Euen as God desiryng you by vs, we pray you, for Christes sake, or in Christes behalfe, that you will be reconciled vnto God. &c.

The message sent, what it is.

Here now cõmeth in the ioyfull message and glad tidinges of the Gospell, whiche S. Paule calleth Sermonem reconciliationis, *the word of reconcilement*. Wherein is to be explaned vnto you in order and distinctly, first what this reconcilement is, betwene whõ it is, by whõ it cõmeth, with all such things as wel going before, as which follow after it. But first, for somuch as the preachyng of reconciliation importeth a variaunce or division betwene God and vs goyng before: let vs somethyng entreate of the same, & put you in remembraunce of that miserable thraldome wherewith we were once oppressed, lying vnder the greuous wrath of God (which in my minde is much nedefull of all Christen mẽ throughly to be cõsidered) and compare ỳ same to ỳ state which we are now called vnto. For els how shal we reioyce at Gods grace, if we feele not before hys iudgement? or what thankes can they geue for the gift, whiche neuer vnderstãd what lacke they had? what passeth he for heauen, whiche feeleth no hell? or who careth for the Phisition, but he that is sicke?

Sermo reconciliationis.

Variaunce betwene God and man, considered.

And though I know there be a good sorte of godly mourning soules in Sion, which lye gro-

Preaching of Gods feare necessary in these dayes.

nyng vnder the feare of Gods heauy indignatiō, and neede rather with boldnesse to bee refreshed, then with more feare to be deiected: yet notwithstandyng for somuch as the greater sort commonly haue theyr cogitations otherwyse occupyed, some not touched with any sorrow, some not examining their consciēces nor feelyng their wound, some not tastyng any hell, some not caring for any God, to helpe therfore such senseleſſe soules, and to rouse them a little out of their careleſſe sleepe of securitie, let vs enter into some consideration of our damnable and cursed state, wherein all we once dyd, & yet do stand by nature, all such (I say) as are not yet reconciled in Christ. For what cā bee more greuous and horrible then the creature to be sundred, and parted from the grace and good will of his creator & maker: to lacke hys protection: to sustayne hys wrath: to be outlawed from our owne countrey of Paradise, where we were first created: to be cut from hym, without whom nothyng can do vs good, & we good for nothyng: For if all goodnesse be in him, what cā be without him but that is euil? If life leaue vs, what remaineth but death: If God forsake vs, what receaueth vs but the deuill, author of all mischiefe and fountaine of all calamitie: Of whose miserable dominion ouer vs, we haue felt and tasted to much already.

The miserable state of man without Christ.

Man in his most felicitie in this world, is but a miserable thing.

Now take a man in all hys abundance of riches, treasures, & pleasures, florishyng in hys most felicitie, brauery, and prosperitie: let him be, if ye will, an other Polycrates of this world, what is he

of

of him self but à carcas, à caitife, à subiect of sathã, à pray to death, reioycyng and laughyng in thys world, but yet as one ỹ laugheth in hys dreame, & waketh in sorrow, fraught full of feares & cares of mynde, blynde in soule, not knowyng to day what will happẽ to morrow, voyde of all inward rest and peace of conscience, mortall, mutable, miserable, wrapt in wretchednesse, prone to all wickednesse, whose beginning is in trauaile, hys stãdyng vncertaine, his end is corruption: briefly as one liuing in death, & dead being alyue. For how is he aliue, that is dead to God? *Let the dead* (sayth our Sauiour) *go bury the dead. &c.* speakyng of thẽ whiche liued, and yet to God were dead. And how can we be els but dead to God, except we be brought, and reconciled by Christ to God? *Math. vij.*

And yet for all this, such is our dulnesse that either we feele not what it is to lacke the Lord, or our wilfulnesse such, that we care not for that we lacke. But how soeuer it be, that either we will not or cã not see, the ende of all thynges declareth what à miserable thyng it is the creature to be diuided from his creator. In whom as euery thyng hath his beyng: so not to be in him is to be in dede nothyng: whom once we had, afterward loste hym, and in losyng hym, haue loste with hym all thynges. By creation first we had hym, by transgression afterward we lost hym, and all through the meanes of our great γενάρχης Adam: who by his disobedient presumption brought this wofull diuision betwene God and vs. Whereupon hath ensued all this rufull ruine of the whole creature

Mã cast away from God.

Diuision betwene God and man by Adam the first man.

and nature of man, beyng secluded from Gods fauour and protection, and geuen ouer to death and to hym that hath power of death, that is, to Sathan, whiche euer since hath had dominion ouer vs.

And thus may you see (good Christian audience) the sorowfull state and condition of mankynd, fallen from his originall felicitie, wherin he was first planted, not into a pecke of troubles, but into a hell full of all miseries, into vtter desolation, and destruction, death & damnation, and all through the trãsgression of one. Out of whose roote first springeth this publike infection of our nature whiche we call originall sinne, prone to all corruption, destitute of grace and righteousnesse, and voyde of all goodnesse: which originall rancker hangyng in our flesh, draweth vs from God and all goodnesse. Whereof S. Paule in hys letter to the Romanes, complayneth thus and sayth: *That he knoweth and feeleth that in hym*, that is to say, *in his flesh there is no goodnesse dwelling. &c.* And agayne, where he sayth: *I see an other law in my members rebellyng agaynst the law of my mynde, captiuyng me &c.* Rom. 7. And this originall sinne is called Peccatum in nobis inhabitans, *sinne dwelling or lurkyng in vs. &c.* Whereby we haue to vnderstand, that beside our outward actions whiche burst out into opẽ sinne, there lurketh also inwardly in the bottome of our nature a priuy fomes, a breeder of sinne, an originall infection, or (as we may call it) a priuy sparcle of the Serpentes seede, infectyng our nature, and drawyng vs from all heauenly

Originall sinne.

Rom. vij.

Rom. vij.

dispo-

disposition, to all earthly concupiscence.

Whiche lurkyng infection in vs, although it seeme but a small matter to many, and especially to the Papistes, who vse to much to extenuate it, and to make lyght thereof: yet we must vnderstand that in Gods sight it appeareth a mighty matter, passyng all other sinnes: who not onely looketh vppon our outward and manifest transgressions, which we dayly commit agaynst his lawe, but also considereth the person especially, and the crooked nature inwardly infected within vs (out of which issue forth these outward transgressions) and so punisheth the same with no lesse penalty, then the outward sinnes against the law committed. Lyke as if a mighty hunter chasing the wilde Wolfe, and happenyng vppon the Wolfes denne, findeth there the yoūg Wolfelynges whiche as yet neuer dyd no rauen: yet because of the same nature lurkyng in them, hee vseth them no otherwise then hee doth the olde: Euen so let euery man repute hym selfe as touchyng hys first byrth and outward man, as hee originally descendeth of Adam, to be execrable vnto God, and not onely hys outward euill doinges, but also hys inward nature and very person before he begynne to worke, to be odious vnto hym.

The Papistes extenuate originall sinne.

Originall sinne no small matter in Gods sight.

Similitude.

The nature of man odible to God before he begin to sinne.

Which being well expended and weyed in our mindes, let vs then cast with our selues in what a miserable perplexity, and wretched case we sinfull creatures were & yet are, so many as bee not yet reconciled agayne in Christ. For what can be

more miserable then man to be vnder the heauy wrath and displeasure of his God (as I sayd) the creature to be diuided from hys creator, the pot or vessell to be displeasaunt or in hatred with the potter? For what are we els, but as earthen pots in the handes of our God, whith formed and created vs?

Variaunce a daungerous thyng in all states, but betwene God and man most greuous.

Nowe if variaunce and debate breede such daungers and mischiefes amōgest the creatures them selues where soeuer it commeth: what is to be thought of that discorde which is betwene the sely creature and the creator hym selfe? In a common wealth we see what a wofull state there is, where the Prince with his nobles, or the nobles with the commons can not agree. What a hell is in that house, where the husbād and wife liue together in continuall iarre? or who can abyde to liue in that Citie, where the Citizens though ciuill dissentiō are disseuered in sides among them selues, one fightyng agaynst an other? The consent of Musicke may teach vs, what an amiable thyng to nature it is to tune in one agreement of concorde, and how contrary to nature discorde soundeth. In the body both of man and beast, where the elementall qualities and humours doe not concorde together in due proportion and conueniencie, life there can not consist. Briefly, if the wrath of a terrene kyng in this earth, bee death (as the wyse kyng speaketh in the Scripture): what is it then to bee vnder the wrath of the almighty kyng of all kynges, and GOD of all creatures?

Discorde decayeth all thinges.

Life standeth in concorde.

The wrath of God, and the wrath of a kyng cōpared.

And

And vnder this wrath of our Lord and God, all we mortall wretches for sinne in vs (whiche God created not, but hateth in vs) were wofully wrapped (and as the Scripture speaketh) Erasmus: natura filij iræ: *We were by nature the children of wrath. &c.* enemies to God, diuided and sundred from hym, and so continued à long tyme, euer since this sinnefull nature first tooke place in vs. For sinne by nature gendreth wrath, and prouoketh iudgement: Iudgement by law ministreth death and damnation: with death entred the deuill, and with hym heapes of infinite miseries and calamities. And in this pickle lyeth man by nature, that is, all we that be Adams childzen. Let no man flatter hymselfe, or thinke better of hym selfe, that is, of hys owne originall nature, then is here declared. Neither is here declared any other thyng, then the Scripture it selfe cõcludeth, *whiche concludeth vs altogether to be vnder sinne. All our mouthes are stopped, and we destitute of the glorye of God, standyng all at his mercy and grace. We haue all gone astray* (sayth the Prophet Esay) *euery man in his awne wicked way.* Esay. 53. *And are all vnprofitable seruauntes* (sayth Christ) *yea, when we haue done the best we can.* And if our best doynges be vnprofitable in the sight of God to saluation, where then shall our euill deedes become?

Sinne ỹ roote of all misery belonging to man.

All thynges concluded vnder sinne.

Rom. 3.

Esay. 53.

Luke. 17.

These premisses thus considered and concluded by the Scriptures, as you haue heard: what shall we say (good Christian audience and beloued brethrẽ!) Shall we now dispayre, or is there no remedy, no hope nor helpe to be had? no true-

ly in our selues, in our selues (I say) none, none at all. For the iust iudgemēt of God must needes haue hys course. Gods sentence once pronounced must needes procede. And as none of vs all was euer borne (Christ onely excepted) or is now liuyng, that carieth not ỳ wound of originall sinne about hym: so is there none of vs all that possibly in hym selfe can auoyde the sentence of Gods terrible iustice: but death and condemnation will needes procede agaynst vs, vnder which sentence and malediction we all, euery mothers sonne, as touching our selues, should haue perpetually continued, had not a certaine deare good frend of ours, our singular good Lord and onely patrone, a mighty captaine stept in betwene, who to kepe of the blowe from vs, bare the stroke of Gods heauy wrath on hys backe, and so deliuered vs frō death, being for vs slaine him selfe, and therby *slewe all enemitie betwene God and vs, pacifying by the bloud of hys crosse, all thynges both in heauen and earth,* and so hath purchased this blessed, and happy reconciliation betwene his heauenly father, and vs earthly creatures.

Man by nature vnder malediction.

How benediction and grace commeth vn.

Ephe. 2.

Colloss. 1.

And as he hath purchased it: so hath he sent tidynges of the same here by hys Apostle S. Paule, and by all hys other Apostles, all about, throughout the whole world, to euery creature. whereof Esay thus speaketh, marueilyng and reioysyng at the commyng of these messengers: *How faire (sayth he) be the feete vpon the mountaines, of hym that bryngeth tidynges, and preacheth peace, bringeth tidynges of good things, & preacheth saluation, saying to Sion: Thy God.*

The message of grace beginneth.

Esay. 52.

God shall raigne. &c. Esay. 52. Whiche prophecy you see here verified by the preachyng of these Apostles: and not onely by them, but by other also, whom Christe our Sauiour ceaseth not continually from tyme to tyme to stirre vp in hys Church to be his messengers, and Legates Apostolicall: who now commyng to you also Londoners, as S. Paule dyd to the Corinthians, with the same woordes doe speake also to you saying: *We pray you for Christes sake, that ye will be reconciled vnto God. &c.*

God's message to Londoners.

Whereby all mourning soules, where soeuer you are, or what soeuer you bee, that labour and be burdened, may note for your comfort, how not onely the Lorde offreth hymselfe ready to bee recõciled, to you if you be willyng: but also louyngly and most gaintly sendeth forth hys seruantes to entreate you to be reconciled vnto hym. As who would say: In God there is no let, but you may boldly come and be reconciled, whosoeuer desireth to be at peace with him: onely let there be no stay in you. Be you willyng to be reconciled, and you shall speede: come and you shall be receaued, holde out your hand to take what hee will geue, and you shall haue. What more can you desire? And yet moreouer to encourage you to come to hym, not onely he offreth hymselfe ready at your sutes to be entreated, but also sendeth abroad hys messengers to entreate you, to come and be reconciled to hym.

God offreth himselfe to be recõciled to vs.

And further, lest ye shoulde thinke those messengers to come in their owne name, and so re-

gard them the lesse, marke what S. Paule addeth moreouer, how he not onely prayeth them, but also in a maner adiuryng thē. *We pray you* (sayth he) pro Christo, *for Christes sake*, as though hee would say: as you loue Christ, and will do any thyng for hys cause which hath so dearely bought you, we pray you, not for our selues, but in the name of hym, that you will be reconciled vnto God.

The Apostle adiureth vs in Christes name to be reconciled.

And yet neither is this also inough, whiche notwithstandyng is so much as may make vs all to maruell at hys mercies. But marke moreouer the speach of the holy Ghost, and consider the excedyng tenderneſſe of ỹ vnspeakeable benignitie of our God. We were the offenders, and he the partie that was offended: we his creatures, and he our maker: we the first breakers frō hym, and yet all this notwithstandyng, such is the passyng and more then fatherly richnesse hys grace, that he not onely offreth and sendeth vnto vs, yea adiureth vs in hys owne sonnes name: but also, which is more then all that can be most, euen the same GOD prayeth vs, euen hym selfe, euen vs I say, such misers and damnable wretches, that we will come and be agreed with hym: for so the tenour of our text in playne wordes purporteth, where hee sayth: *Euen as God hym selfe praying you by vs, we praye you for Christes sake, that you will be reconciled vnto God. &c.* Here is offendyng, and yet here is praying and praying agayne. O gentlenesse, O kyndnesse. Man first began the diuision; and God begynneth first the reconciliation. GOD prayeth, Christ prayeth, and the Apostle prayeth.

God offereth, sendeth, intreateth, yea prayeth vs him selfe to be agreed with him.

prayeth. Man offendeth, and hath forfeited hys soule to the deuill, and yet is prayed. He that should pray to be forgeuen, is prayed to be content to be forgeuen. What shoulde we here say or thinke (welbeloued Corinthians here of London) but cry out with the woordes of Nazianzene: ὦ τοῦ τάχους τῆς φιλανθρωπίας: ὦ τῆς ῥᾳδιουργίας τοῦ συναλλάγματος: that is: O the readynesse of Gods gracious loue: O the easynesse of hys exorable reconcilement. &c.

Nazianzen: εἰς τὸ ἅγιον βαπτισμα.

Although it be not in my vtterance, nor in no mortall tounge to expresse the fulnesse of these deepe & profound mysteries of spirituall thynges: yet by that as I could declare, somewhat you heard, and more may conceaue with your selues, first of the horrible wrath of God, and his district seueritie against synne, with all such penalties, plagues, and punishmentes, due for the same, declared vnto you. After that you haue heard again of the singuler and superabundant greatnesse of hys fatherly tenderneſſe toward vs, who so willyngly, so kyndly, not onely offreth his reconciliation, but also inuiteth vs, yea prayeth vs to bee reconciled to hym.

Gods gracious tẽderneſſe to vs, considered.

Now, what this reconciliation is, and what great thynges come therof, it followeth lykewise to be considered. Whiche albeit can not so amply be described to you as it is in it selfe, yet by similitudes and examples partly it may be cõceaued. For as we see in a worldly gouernement, when any subiect is vnder the indignation and displeasure of his prince, his state is miserable, his minde

Similitudes.

vnquiet, fraught full of feare, and dread, hys hart out of comfort, in his lyfe no safety, but he lyuyng lyke à dead man: briefly no calamitie lacketh, where the wrath of à Prince hangeth. But if the trespasse be pardoned, and displeasure remoued, then feare departeth, hope reuiueth, comfort commeth, and lyfe begynneth to looke vp. Euen so, or rather much more then so, it is betwene God and man. For so long as we were vnder wrath, there was nothyng in man but death, dread, damnacion, hell, malediction, the tyranny of Sathan, vnquietnesse: in summe, all the miseries of hell were heaped vpon the poore soule of man. But after it pleased the goodnesse of our god to turne from vs hys wrath, and to receaue vs agayne to fauour: now all is turned, our feare to hope: death to lyfe: damnation to saluation: hell to heauen: malediction to blesse: the power of Sathan dissolued: care to comfort: and in summe, all the felicities, so many as Paradise can hold, do now belong to man.

Gods reconciliation cause of all mans felicitie.

But what should I set forth the high amplitude of this heauenly reconcilation of our Lord by earthly similitudes, whiche by no comparison of man can be expressed? For in mans agreement, though the prince be recõciled neuer so well with the subiect, yet it may happen that the agreement may breake of agayne shortly after. Agayne, the reconcilement that is betwene man and man, is commonly but for that one trespasse whiche bred the variance: whiche beyng forgeuen, agreement cõmeth. So is it not betwene God and vs. Nei-

ther

ther is hys reconciliation so variable or incõstant as altereth by dayes or tymes: but is the receauyng of mankynde into the eternall fauour and mercy of God, euen the same fauour which Esay the Prophet, Chapter. 54. speaketh of in these wordes, saying: *For a litle moment of tyme I haue left thee, but in great mercies I will gather thee. In a moment of my indignation, I haue hid my face a while from thee: but in my euerlastyng mercy, I haue pitied thee, sayth the redemer thy Lord &c.*

Reconciliation of God, what it is.

Esay. 54.

This reconciliation now to be defined, is ỳ receauing againe of man into the perpetuall fauour of God, purchased by Christ to all them, that by fayth and repentaunce come vnto hym. Which eternall fauour of God, as we shewed before to be freely offred vnto vs: so now remaineth further to be explaned, what fauour this is, how it is perpetuall, by what cause it commeth, and to whom it belongeth. Touchyng the first, to declare what fauour this is whereunto we are receiued, here is to be vnderstand by the meanyng of S. Paule, this fauour to bee that whiche is contrary to the wrath and malediction whiche went before for sinne. For as that malediction did threaten vnto vs eternall reiection, vnder which we were and should perpetually haue continued had it not ben stopped: so is this reconcilement a receauyng againe into eternall accentation, whiche perpetually doth and shall continue for Christes sake, to all faythfull beleuers in hym. And this fauour I call perpetuall in respect of tyme: for that God promiseth neuer to remember, nor to impute our

Reconciliation defined.

The fauour of God, what it is, and how it is perpetuall.

Ierem. 31. sinnes any more for Christes sake. Ieremy. 31. And hereof springeth the fountaine of perpetuall remission, promised in the xiij. Chapter of the Prophet Zachary: Where hee sayth: *In that day shall be open to the house of Dauid, and to the dwellers of Ierusalem, a fountaine to the clensing away of sinne,* & menstrui. &c.

Zach. 13. Where note how the Prophet sayth: *In that day. &c.* assigning not diuers and sundry dayes whē Christes body should be offred for sinne: but signifying that one day should come, when that Lambe and sacrifice which was slayne from the beginning of the world in Gods determination, and afterward was offered actually once and no more, should suffise to purge the sinnes and filthynesse of all the dwellers in Ierusalem, that is, of all such as retaine to him by fayth. And thus haue you the cause of remissiō of sinnes to be onely the sacrifice of Christes body offered vp to God, not euery day, but in one appoynted day, whiche we call good friday: for the which sacrifice sake God hath assured his promise to all & singular persons that shall come or seeke to hys sonne by fayth, to geue them free forgeuenesse, and neuer to remember, nor impute their sinnes to them any more.

Christes body once offred for sinne, and no more.

And herein standeth the difference betwene the Popes doctrine and ours. For hee holdeth that the sacrifice of Christes body not one day, but euery day is to bee offred for sinne. Contrary, we with the Scriptures affirme, remission of sinnes to bee the effect onely of one cause, that is, of Christes bloud our Sauiour, sacrificed once on good friday vpon the Crosse (and neuer

Difference betwene the Popes doctrine and the Scripture.

els)

els) to take away all maledictiō of sinne for euer, as well for them that were before his passion, as them that should follow after. And that is it that the Scripture sayth: *The Lambe to be slayne from the beginnyng of the world* (and so is he slayne to the latter end): meanyng thereby the vertue and power of that sacrifice to extend vniuersally to all times, to all men, and to all kinde of sinnes, from the beginning to the end of the world for euer: So that on Christes part, the cause onely whiche worketh reconciliation, and remission of sinnes, is his onely death and bloudsheddyng once sacrificed actually (and neuer els) vppon good friday. On our partes the cause onely ỳ worketh this reconciliation and remission, and is of vs required, is not to offer vp this body agayne for a dayly sacrifice to God: but onely to beleue faythfully & obediently vpon hym that was sacrificed for vs, & so by fayth to apply the merites of hys passion to vs. And to this fayth God hath promised perpetuall remission of our sinnes, accordyng to the manifest testimony of the Scripture, where it is in ỳ Actes of the Apostles thus expressed: *That to him all the Prophetes beare witnesse, all mē to receaue remission of sinnes by him, whosoeuer beleue in his name &c.* Agayne, Actc. 16. *Beleue in the Lorde Iesus and thou shalt be saued, and thy whole house. &c.* Peter & Paul say not: Offer Christes body for a dayly sacrifice to God: but, onely beleue in him, & thou shalt be saued. And thus much hetherto cōcerning reconciliation, what it is, how it is perpetuall, what is the onely cause thereof, and to whom it belongeth: whereof more shall be

The Lambe slaine from the beginning, what it meaneth.

The cause of remission of sinnes on Christes part.

The cause of remission of sinnes on mans part.

Act. 10.

Act. 16.

sayd (Christ willyng) in further processe hereof.

Gods reconciliation includeth not onely remission of our sinnes, but also acceptation of the person of man.

Now as touchyng this reconciliation and fauour of God afore sayd, as it reacheth to the free remission of all men and to all tymes, as well before as after: so moreouer this is to be added, and worthy to be noted, that not onely it reacheth to our sinnes, but extendeth to the acceptation of the nature and person also of man: so that throughe this reconcilement, not onely our sinnes are done away: but also the person of man, whiche before was execrable vnto GOD, is now accepted, which before was odious, is now beloued, which before was vnpure and vncleane, is now purified, regenerated, and chaunged as into an other person, and as ye would say, made a new man in the sight of God: not because the new lyfe of a man maketh the man new in Gods sight: but because the man beyng first made new, and regenerated by reconciliation, bryngeth forth afterward a new lyfe.

Regeneration.

And here commeth in that whiche we call regeneration, or new birth, not in beyng altered into any new bodily substance from that we were: but in beyng turned by reconciliation into a new state of fauour & grace, as who before were dead to God, damnable creatures, & childzen of wrath: but now are accepted, purged, and iustified from the malediction as wel of originall sinne as actuall: which before times were separated frō God, but now restored agayne to grace & fauour, euen the same fauour of God, wherein Adam stode before hys fall in Paradise, and more to.

Man restored to the same fauour of God, which Adam had before his fall in paradise.

Of

Of this regeneration we read in many places of the Scripture, which Scripture geueth vs to vnderstand this our newe regenerate byrth to be referred not so much to the outeward actes of life, as chiefly to ỳ person & nature of man altered and chaũged into a new state of grace & fauour with God by spirituall reconciliation, yea before ỳe begynne to worke any good action. Whereupon afterward follow the fruites of new life, which we call good workes, & are called good, not so much for the worthynesse of ỳ action done, as for ỳ worthynesse of the person the doer therof, which is a faithful Christiã reconciled in Christ to God. And therfor take good workes their goodnesse, beyng not onely accepted for good, but also imputed in Scripture sometimes to merits: as where Christ our Sauiour sayth: *I was hungry and ye fedde me, I was in prison, and ye visited me: Come therefore and possesse the kyngdome. &c.* Math. 25. Not that the value of the worke deserueth that imputation, but that the worke is so imputed for the fayth of the person: for els let an infidell do the same, or more to, and all is sinne that he doth. But let the Christian do, be the thing neuer so simple, if it be good it is accepted, and if it be otherwise, yet is it remitted, for thus in a briefe summe, the order of all this standeth thus. First commeth Christ crucified and offred for vs: with hym commeth fayth apprehendyng hym: with fayth ensueth reconciliation or iustification, through ỳ promise: whereby man beyng reconciled vnto God (whiche before was reiected) is made now a new creature,

Good workes why they are called good.

Math. 25.

To the pure all thing is pure: But to the infidell all is sinne that he doth.

Christ. Fayth. Reconciliation or Iustification.

Regeneration.

New obedience.

Acceptation of good workes.

Remission of sinnes.

The golden chaine of salvation.

Remission of sinnes.

because he is set now in a new stocke: and this is called regeneration. After regeneratiō of the persō (which is accepted for his fayth) foloweth then the frutes of new obedience, whiche be accepted for the faythfull person: but because our new obedience is alwayes and in all men imperfect, and falleth many tymes into disobedience throughe frailtie of flesh, for a remedy thereof foloweth remission of sinnes. And thus have you the golden chayne of our salvation: First begynnyng with Christ: then commeth fayth: fayth bryngeth reconciliation, or iustification: with it commeth regeneration: after whiche ensueth new obedience, or mortification, with acception of good workes: Last of all commeth remission of sinnes and maketh all sure.

Touching whiche remission of sinnes, here is further to bee noted: First that this remission is not onely of such sinnes as goe before Baptisme or regeneration, but also of all such whiche a man repenteth hym of with fayth, from the begynnyng till the ende of hys lyfe. Secondly is to be understand, that this remission is not onely for all actuall synnes whiche man committeth, but also for originall sinne whiche nature bryngeth. Thirdly, neither must wee thinke this remission of the new Testament to be lyke to the remission of sinnes practised in the olde lawe, whiche stode by sacrifices. Wherein this difference there is: First that remission whiche was by sacrifices, serued not for all sinnes, nor for such as were to come, but onely for such sinnes as were

before

before the sacrifice: so that whensoeuer any newe sinne followed, newe sacrifices were required. Secondly, that remission stoode onely for actuall sinne, and not for originall. Thyrdly, in that Legall or temporall remission is moreouer to be noted, that sacrifice for sinne was then but a thyng typicall, so that albeit the crime for whiche the sacrifice was offered was done away, yet the person notwithstandyng remayned still vnder death and the penalty of originall sinne pronounced agaynst Adam, and all his posteritie. Briefly in one word to conclude, betwene this remission of the newe Testament and that of the olde, so much difference there is, as it betwene temporall thynges and eternall. Of whiche difference let vs heare what the Prophet Ieremy teacheth vs, saying: *Behold the dayes shall come, saith the Lord, & I shall make a newe couenaunt with the house of Israell, and the house of Iuda, not after the couenaunt which I made with their fathers whē I brought them out of Egipt with strong hand, and they transgressed my couenaunt, but this shall be the couenaunt that I will make with the house of Israell. After those dayes, sayth the Lorde, I will geue my law within them, and in their hart I will write it, and I will be their God, and they my people &c. For I will haue mercy of their iniquities, and their sinnes I will neuer more remember. &c.* Ieremy. 31.

Difference betwene remission of sinnes in the new Testament and in the olde.

Ierem. 31.

By these wordes of ỳ Prophet, if they be well marked, we haue to learne a manifest difference betwene the olde couenaunt, and the newe: and what the grace is of the new Testament, especially concernyng remission of sinnes: which sinnes

he saith shall neuer more be remembred, meaning that the day should come when God will set such a sacrifice for sinne, whiche shall geue a perpetuall remedy for euer: so ỹ although sinne shall nede dayly to be healped, yet no more sacrifices should neede to be offered, but that one should serue and suffice for euer. Wherby we see remission of sinnes to stand otherwise now then it dyd then. For in the olde la we although sinnes were purged after a sort, by sacrifices and bloud of beastes: yet that remission lasted not for euer; but for certayne tymes, so that new sinnes euer required newe sacrifices.

The sacrifice of the popishe Masse confuted.

Wherin appeareth the pernitious abuse of the daily sacrifice of the Popes Masse, most false and contrary to all Scripture, vtterly subuertyng the truth of Gods couenaunt and Testament. For if sinne shoulde neede dayly purgation by dayly sacrificyng, as it dyd before, what difference then make we betweue the newe Testament and the olde, betwene the Christians and the Iewes? Or if Christes body once sacrificed for sinne can not serue except it bee dayly sacrificed for purgation therof, where is then this euerlastyng reconciliation taught by the Apostle? or where is this neuer remembryng of our sinnes any more, promised by the Prophetes? how is that wounde cured for euer, whiche euery day needeth a new plaister? Briefly, how hath he made them perfect with one oblatiō for euer which be sanctified, if Christ once offered suffice not, but euery day must bee offered a fresh? what perfectiō is in that which euery day

Heb. 10.

is

is new to begyn: If sinne (malediction of sinne I meane) be not once taken away for euer, how the hath Christ made vs perfect for euer? Heb. 10. or how hath he founde out eternall redemption by once offryng hym selfe for vs? Heb. 9. For what is eternall redemption els, but eternall remission of sinnes? Now, where remission of sinnes is, and the same remissiō eternall, what nedeth any more hostes or oblatiōs for sinne? as the Apostle playnly testifieth, saying: Vbi peccatorū est remissio, iam non est amplius oblatio pro peccato. i. *Where remission of sinnes is, there no more oblation for sinne. &c.* *Heb. 10.*

Let vs reason now then with these sacrificing Priestes of the Popes law, after theyr owne distinctions. A cōtinuall or dayly sacrifice, say they, must euer remaine in the Churche. For what purpose, I aske? For remission of sinnes, say they. So had the Iewes in the old law continuall and dayly sacrifices for remission of sinne remaynyng amongest them also. What difference is now betwene the new Testament & the old, if the daunger of sinne remayne in both Testamentes alike, to be done away by continuall reiteration of sacrifices? Or if there must nedes be a difference, let them shew what difference it is, or wherin it consisteth els, but onely in ỳ cause of remission: which in the new Testament standeth one for euer, in the old Testamēt it is dayly repeated by renuing of sacrifices. Of the whiche cause the Apostle to the Hebrues, speakyng of Christ Iesus crucified, and consummated, specifieth moreouer, and saith: factus omnibus obtēperātibus sibi, causa æternæ salu- *Heb. 5.*

The cause of doing away sinne discussed.

tis.&c.i. *Was made to all which obey him, the cause of eternall saluation.&c.* Heb 5. By the whiche wordes we are taught the cause of remission of sinnes to be the onely body of Christ offered for vs, & the same body to be once offered and neuer more, as in the same Epistle followeth in these wordes declared:

Heb.9. Nunc autem semel in instante consummatione. &c. i. *Now hath he once appeared in this latter consummation of the world, to the destruction of sinne by his own oblation. &c.* Heb. 9. Whereby we haue to note, that as the once appearing of Christ is the onely cause of destruction of sinne, and remission not to be sought at any other cause but that alone: so is their doctrine vayne which require any more appearinges of Christ to remitte sinne, then onely the same. And thus appeareth the true difference betweene remission in the olde law, and in the new: wherof the one which stoode by renuing of sacrifices was tempozall, the other is perfect and perpetuall, perfect I meane as touching the cause of puttyng away sinne, whiche once done standeth for euer.

But here come they with a blynde distinction of [bloudy and vnbloudy] and say, that in the Iewes law they offered ỳ bloud of Goates and Calues, and of other diuers sortes of beastes: but in the newe lawe they offer continually one sacrifice and no moe, whiche is the body of Christ, and that after an vnbloudy sorte. Whereunto I aunswere: first if they haue the body of Christ, let them offer it. But they whiche doe well consider the Scriptures, do see & know that Christes

Distinction of the Papistes.

body

body is not here to be offered: Unlesse they meane the members of hys mysticall body here in earth, whiche they sacrifice euery day with such store of bloud, as is pitifull to see: but els the true body of Christ in deede ỹ Scripture placeth to be in heauen, and not in earth. Once it was in the handes of sinners and was offered of them, but now he is out of their handes, and past all mens reach to be offered any more. Wherefore, where they say, they offer the body of Christ, that is but a phantasie. For as the presence of the body here ceaseth, so ceaseth the offeryng thereof also.

How the Papistes do sacrtfice Christes body euery day with bloud.

Now, although his bodily presence were here: yet is he not to be offered to appease Gods wrath for sinne any more. For first, none can offer the body of Christ for sinne to his father, but him self: because in the newe Testament to offer for sinne, requireth a Priest whiche is immaculate, impolluted, and segregated from sinners, as we read, Heb. 7. Talis enim decebat vt nobis esset pontifex, sanctus, innocens, &c. i. *For so it behoued, that our Bishop for vs should be holy, innocent. &c.* And agayne: Sermo autem iurisiurandi, qui post legem esset. &c. that is: *But the word of the othe which followeth after the old law, appoynted his sonne to be our perfecte Priest for euer. &c.* Heb. 7. Secondly, by the types of the olde lawe Christ can not be offered for sinne, but it must bee without the tentes by the law, or els hys sacrifice cã not answere to the law. Thirdly, when soeuer Christ is offered for the pacifying of Gods wrath for sinne, it must be vppon the crosse. For so we read. Coloss. 1. *Pacifying all thynges by the bloud of his*

Heb. 7.

Coloss. 1.

croſſe, all thinges both in heauen & in earth. &c. Fourthly, it muſt be alſo with bloud, for by ỹ Scripture, *Without effuſion of bloud there is no remiſſiõ. &c.* Heb. 9. Fiftly, where they ſay, they offer no moe ſacrifices but one, whiche is the body of Chriſt: that is not inough, forasmuch as the Scripture requireth not onely the hoaſte to be one, but the tyme alſo to be one. For probation whereof we haue the playne wordes of Scripture. Heb. 7. where the Apoſtle ſpeaketh of offeryng for the ſinnes of the people: *For that* (ſayth he) *he hath done once, offeryng him ſelfe, &c.* Heb. 7. Alſo chapt. 9. where the ſame Apoſtle comparyng Chriſt entryng with hys ſacrifice with the hygh Prieſt in the olde lawe, entryng into the ſecrete tabernacle once a yeare, at laſt concludeth and ſayth: Sic & Chriſtus ſemel oblatus eſt ad multorũ tollenda peccata. &c. i. *So alſo Chriſt* (ſayth hee) *was once offered for the doyng away the ſinnes of many. &c.* Agayne, in the ſame chapter, excludyng all offerynges of Chriſt ſauyng one, hee ſayth: *Not that he ſhould offer hym ſelfe at tymes as the high Prieſt did: but once for the doyng away of ſinne he appeared by his owne oblation. &c.* Heb. 9. Sixtly, where they pretend to offer the body of Chriſt dayly: I aſke, to whom? They will ſay to ỹ father. wherfore? To pacifie hys iudgement for ſinne. whereunto I aunſwere with the Goſpell: that needeth not, forſomuch as the Goſpell witneſſeth, *that the father now iudgeth no man any more, but hath geuen all iudgement to his crucified Chriſt.* Ioh. 5. Item, *hath geuẽ to him power of all fleſh.* Ioh. 17. Item, *hath geuen to hym all power both in heauen and earth.* Math. 28. Item,

One oblation and one time of offerung for ſinne in the new Teſtament.

Heb. 7.

Heb. 9.

Ioh. 5.

Ioh. 17.

Math. 28.

Chriſt

Christ now draweth all thinges to him selfe. Ioh.12. Item, *he hath appointed hym iudge both of the quicke and of the dead.* Act.10. Now if they say, they offer Christes body to Christ him selfe for remission of sinne, that is absurde and vayne.

Iohn.12.
Act.10.

And thus much I thought necessary, hauyng here to entreate of reconciliatiō, to speake against the sacrifice of ỳ Masse, for so much as these two cā not consist together, but one must needes destroy the other. For if the reconciliatiō of Gods fauour purchased by Christ once for vs be perfect & perpetuall, then this dayly sacrifycing for sinne, is superfluous. And if the same must needes be continued in the Church as a necessary remedy for appeasyng Gods wrath, and for expiation of sinne frō time to time, thē must the sacrifice of Christes Priesthode be vnperfect, beyng of no more power & vertue to reconcile vs vnto God, then the yearely and daily sacrifices of the Iewes, which euer required new sacrifices to be done for sinne. And where is then the vtteryng of Gods wrath by the bloud of Christ, spoken of? Colos.1. where is the pacifying of all thyngs both in heauen and earth? where is ỳ difference betwene the old couenaunt and the new? or where is the neuer remembryng of our sinnes any more? where be thē the goodly feete vpon the mountaines of them that bryng vs message of peace, of good tidinges, and of saluation? Esay.52. where is the day, or what day of Christ was it which Abraham saw and reioyced? or where is the one oblation, & that once offered, whiche bryngeth eternall redemption? Heb.9.10.

Reconciliation, and the dayly sacrifice of the Masse, can not stand together.

Esay.52.

Ephe.4. *Gene.3.* *Esay.35.* *Iere.23.* *Ezech.34.* *Zach.14.* *Dani.9.*

where is thē captiuitie led away captiue? Ephe.4. where is the breakyng of the Serpentes head? the ouerthrow of death? the victory of hell? the hangyng vp of the handwrityng? where is the vele broken whiche separated vs from God? the euerlastyng myrth vpon the heades of them that be in Sion? or the confident dwellyng of them in Ierusalem, promised in Iere.23. Ezech.34. Zach.14. or where is the eternall righteousnesse brought in by the Prophet Daniel, Chapt. 9. if this reconciliation be not eternall?

Daily sacrifice in the new Testament for sinne, dissolueth the harmony of the whole Scripture.

Exod.12.

Briefly, to bryng in any other sacrifices for sin, but onely the oblation of Christes bloud, and that once offered, taketh away the glad message, and power of the Gospell, casteth mens mindes into a doubtfull waueryng of their saluation, and finally dissolueth ỹ whole harmony of the Scriptures both Prophetical & Apostolicall. For if the Prophetical Lambe in the olde lawe once slayne on the 14. day of the first moneth, and hys bloud sprinckled, loosed the whole congregation out of the thraldome of Ægypt, so that they were neuer brought into the same agayne: so the bloud of Christes crosse (to speake with the wordes of S. Paule) once offered likewise on the 14. day of the sayd first moneth, dischargeth his whole vniuersall Churche out of the bandes of hell and of the Deuill, and that perpetually, neuer to be reduced thether agayne. And yet notwithstandyng, as the Israelites beyng brought out of Ægypt, when they sinned agaynst God, were punished in the desert, and yet the promise of the plentyfull land neuer-

the-

theleſſe ſtill went forward euen ſo the elect members of Chriſtes Church after their deliueraunce, when they ſinne agaynſt GOD by fragilitie of weake fleſh, their ſinnes be puniſhed with temporall ſcourges in this world, but yet the truth of Gods euerlaſtyng fauour ſtandeth for euer to all them that repent by fayth.

As touchyng therfore the dayly ſacrificyng of Chriſtes body, as I proued before, ſo I repeate agayne, & in one word conclude, that no ſacrifice of Chriſtes body cã ſerue for ſinne, but where Chriſt hym ſelfe is the Prieſt. Neither doth the Scripture admite any ſacrifice propitiatory for ſinne, but where bloud is, and where the ſuffering goeth wyth all, and where the hoaſt is conſumed without the tentes by the fire of Gods iudgement.

The ſcripture admitteth no ſacrifice for ſinne, but where Chriſt is the offerer, where bloud is, and where the hoaſte is conſumed without the tentes.

These thynges thus diſcourſed and proued by the Scriptures, to proceede now in our text, ſeing almighty God ſo gently offereth vnto vs, (as ye haue heard good audience) let vs take that hee geueth: ſeyng he calleth ſo graciouſly, let vs come to hym: yea ſeyng hee prayth ſo entirely, let vs graunt his requeſt: and ſeyng ſo fatherly he ſpreadeth to vs the armes of hys reconciliation, let vs with the loſt ſonne returne home agayne to our father: briefly ſeyng on hys part there is nothyng lackyng that we can deſire, let vs now for our partes do that he deſireth of vs. What is that? Vt reconciliemini Deo, *that ye will for your partes be reconciled vnto God. &c.* How ſhould we be reconciled vnto God? Come to Chriſt, ſubmit your ſelues, and beleue in hym with a true fayth, and thus

you are reconciled to the father. For so we read: *If any man serue me, hym will my father honour*. Iohn. 12. And if ye haue not found this fonne, seeke for him by repentaunce. *Seeke* (sayth hee) *and ye shall finde*. Repentaunce seeketh, faith findeth, and if ye haue founde hym, hold hym. And how should ye hold hym? Obey hym, so ye shall hold him, for fayth requireth obedience. Of this obedience we read, Heb. 5. *He is made to all men that obey hym, cause of eternall saluation. &c.* By hym God is reconciled to vs, though we offended. Now beyng reconciled, let vs obey & offend no more, lest hys wrath agayne be kyndled agaynst vs.

Iohn. 12.

Repentaunce seeketh Christ. Fayth findeth. Obedience holdeth.

Heb. 5.

A question.

Whether mans reconciliation with God may be lost or not.

What shal we say then? May we loose agayne this reconciliation? And how then standeth this fauour of God perpetuall whiche I spake of before, if it may be lost? Truth is, the fauour of God is perpetuall to them, whom he receaueth to reconciliation: and yet albeit this fauour be perpetuall, we must not thinke therfore, that God ceaseth now to be angry with sinne, & that we may liue now as we list. *For these thynges*, sayth S. Paule, *commeth the anger of God vppon the children of disobedience. &c.* Ephes. 5. And yet neither agayne must we make such a fickle and vnstable thyng of this reconciliation of God, as though who soeuer sinneth, by and by were cancelled out of the booke of Gods reconcilement. For how should then the elect be saued, which fall sometimes as the reprobate do, and yet are not forsaken? *Whome the Lord loueth* (sayth the Scripture) *he loueth to the end*: and whom hee receaueth, likewise he receaueth to the end.

Ephe. 5.

end. Or where were then remission of sinnes perpetually promised to the reconciled, if frayltie of synnyng doe breake the league of reconciliation! *Sinne* (sayth S. Paule) *shall not prevayle ouer you.* Rom. 6. Also S. Iohn sayth: *And if you do sinne, yet ye haue an aduocate with the father, and he is the propitiation for all our sinnes. &c.* 1. Iohn. 2. *Rom. 6.* *1. Iohn. 2.*

Here therefore we must make a distinction of sinners. Of whom some be repentaunt and vnrypsyng sinners, some be vnrepentaunt. The repentant sinner I call him, who when he slideth, doth it with a repugnance of will goyng before, and with a repentaunce of hart folowyng after. The vnpenitent sinner, as he maketh no resistance before sinne, so is he touched with no remorse after folowyng, but taketh a delite in that whereof he should lament. The penitent sinner sayth, I haue sinned, but by Gods grace I will amende, and commit no more: the other sayth, I haue sinned, I doe sinne, and I will sinne, who soeuer sayth nay. The voyce of the one is: *That good that I would do, that I do not*, the voyce of the other is: the euill that I would do, that do I performe. In the flesh of the one sinne dwelleth, whiche S. Paule calleth peccatum inhabitans: but in the hart of the other, sinne raigneth, and beareth the whole rule. *I answere by a distinction.* *Difference betweene the penitent and vnpenitent.* *Rom. 7.*

The difference of these two sinners considered, I answere now to the doubt, makyng this distinction also of reconciliation, that as there be ij. sortes of iustification: one before GOD, an other before man: so be there two sortes of reconciliation: the one is effectuall with God, which S. Paule

calleth secundum propositum: the other is apparent onely before man. Now then as touchyng the repentaunt sinner, I say, that sinne in hym absolutely breaketh not reconciliation betwene God and man. For els where were remission of synnes left to the Churche for a remedy to keepe this attonement perpetuall, if sinne dyd breake reconciliation? He that by vehemence of tentation and infirmitie of flesh is fallen, or rather cast downe wyllyng to do better, but not able to doe what he would, the infirmity of this Christen penitent obtaineth remission, breaketh not reconciliation, neither loseth grace, but rather doth illustrate grace, as Christ hym selfe resoluyng this question, aunswereth to S. Paul: *My grace*, sayth he, *is enough for thee, for in thy infirmity my power is more declared, &c.* 2. Cor. 12. And againe, the Apostle sayth: *Where sinne aboũdeth, there superaboũdeth grace.* Rom. 5. meanyng that sinne, whiche is ioyned with repentaunce. But contrarywise, they whiche presumptuously, & obstinatly without remorse or regard of hym whō they offend, take à pleasure and make à custome of sinne, and haue not (to vse S. Paules wordes) sinne dwellyng in them, but they rather dwell in sinne, and not onely do not resiste the temptations of Sathã, but rather are tempters and Sathans to other, to follow their sinful appetite: to such wilfull men, whom I account no men, but rather monsters of men, I say not that they in thus doing do lose the reconcilement of God, whiche they had: but that they neuer had this effectuall reconcilement with God, to lose,

2. Cor. 12.

Rom. 5.

nor neuer shall, vnlesse they through earnest repentaunce, seeke to the sonne of God by fayth for remission of their sinnes, and be truely reconciled vnto God by faythfull obedience.

By this ye see that such as be sinners, not wilfull but penitēt sinners, though by infirmity they sinne, yet do they not lose the gift of reconciliation. And why? For although they fall, yet they fall not vnder ỳ law, but vnder grace, that is to say, though the office of ỳ law is naturally to woorke wrath: yet for somuch as the person of the sinner is not vnder the lawe, therefore is hee not vnder wrath, but in stead of wrath standeth reconciliation, in stead of the law raigneth grace.

Sinne absolutely doth not breake reconciliation.

Rom. 6.

Seyng therefore such a loueday (louyng brethren) is made betwen God and you through the meditation of Christes Crosse, be ye now reconciled vnto God, as he is to you. And as ye see hys fatherly kyndnes in offeryng his reconciliation, you beyng in all the blame: do you lykewise expresse the like gentlenes in reconcilyng your selues for his sake, neighbour to neighbour, one toward an other. Let all bitternes & wrath be farre from you, and let not the sunne go downe vppon your anger. When ye were offenders to God, what he hath done & doth, ye se. So if your neighbours, equals, or inferiours haue offēded you, or you thē: stand not so much in your reputation to disdaine, to abase your selues, but either come, or send forth your messengers of peace, not onely to byd hym good morow or good euen, but thus say: Neighbour, I haue offended you & you me. Come ther-

Reconciliemini Deo.

Vt diligatis inuicem.

Reconciliation betwene man and man necessary.

fore, let vs be reconcried, and liue in lone and charitie like brethren in Christ, as Christ hath reconciled vs both vnto his father.

And thus as ye see God hath geuen his owne sonne to death to reconcile you vnto hym: let it not be greuous to you, to geue and forgeue small matters to your neighbour, to nourish amitie and agreement betwene him and you, without which agreement I see not how mans lyfe can consiste. First forsomuch as in this fragilitie of mans nature, it can not be auoyded but where societie is, offenses will either be geuen or taken: some cause of grudge and variaunce will ryse betwene man and man, man and wife, frend and frend yea brother and brother, that shall set them a sunder.

Sowers of dissention the deuils messengers.

Then besides this, commeth in such a multitude of nakbates, of flatterers, whisperers, claw backes, backbiters, talecaries, sycophantes, and sclaundryng tounges, sent out as Sathans messengers, to carry and reasy misreportes and false lyes, to sow the seede of dissensiõ betwixt one and an other, so that take away reconciliation, and it shall not be for any to lyue together one with an other in this world.

Three sortes of men to blame in a cõmon wealth. Light hearing of tales. Light credite of false tales. Light beleuing the first talke, not hearing the second.

Some there be which vse to geue light eare to such whisperers & flatterers, and these are much to blame. Others there be as light of credite, that what soeuer they heare tolde that they beleue, and so beleue the first tale, that they will not beleue the second, and these one eared men be worse then the first, worthy to haue but one eare on their head, which wil not heare with both. But ỳ

thyrd

third sort is worst of all, who being inflamed by sinister reportes, after they haue once conceaued an inward grudge against their frend or neighbour, are so stiffe, so wayward, so crabbed, that hardly or neuer they will bee reconciled after. Such stoicall stomackes & vnsociable natures, which neither liue here like Angels, nor yet remẽber themselues to be but men amongest men, are to be sent ad rempublicam Platonis, or to M. Mores Vtopia, either there to liue with themselues, or els where as none may liue to offend them. *With what measure ye meate to other, the same shall be mette againe to you*, sayth the voyce of iustice. But here speaketh the voyce of mercy and desireth you, that as God hath measured vnto you, so ye will measure to other. He is reconciled as you see vnto you, be you reconciled now one to an other. And if his reconsilement be eternall, and in great matters, and for great offences, little can ye do, if in litle trifles one of you will not beare with an other. *Luke. 6.*

But peraduenture some will obiect and say: Syr, you preach much of recõciliation and agreement to be betweene GOD and vs, and that he hath receaued vs to his perpetuall loue & fauour. But what reconciliation this is you speake of, I can not tell: this I know, that I finde here misery and sorrow inough, I sweate, I trauaile, I care and care. Of the sower bread of heauinesse, and bitter drynke of aduersitie I lacke no store, tormoyled in troubles, pinched with pouertie, afflicted in conscience, burdened with sinnes, vexed with temptations, Sathan assaulteth me, hell

Obiection.

The manifolde miseries of this life.

Foxe. J.

feareth me, Gods iudgement accuseth me, sickenesse oppresseth me, and at last death consumeth me to dust and nothyng: and where then is this fauour and loue of God toward me, when I fele nothyng here but the wrath of God vpon me?

An vnswere to the obiection.

To aunswere hereunto, I graunt (well beloued) that this is a sore obiection in deede to flesh and bloud, beyng not yet perfectly instructed in the knowledge & consideration of Christes kyngdome. Wherein you haue neede of two maner of helpes: wherof the one is in your preachers, the other is in your selues. First and especially your preachers had neede here to helpe in settyng forth the promises & glory of Christes kingdome: whereby your hearers may bee established in the fayth of hys woorde, and assured in hope of thynges to come. For els great and manifolde be the causes of discomfort dayly risyng, inough to beate down a mans hart frō hope of heauenly thynges: et sensus contrariorum (ye know) fortis est, et caro in nobis infirma, the sense of contrary thinges is strong in this world, and flesh in vs is feble. Besides this, the deuill ceaseth not, hell gapeth, death rageth, conscience accuseth, the lawe threatneth, Gods iustice terrifieth, hys punishmentes and roddes walke still from one to an other: euery day lightly bringeth some example, some spectacle or other of Gods terrible iudgementes before our faces. Here now the hart of man lyeth in great perplexitie, comfortlesse, and distressed on euery side, scarse able to take any breath of comfort, nor knowyng welnere whether to turne hym, vnlesse

Two remedies against weake fayth, and discōfort of weake consciences.

The first remedy.

Exhortation to preachers, to preach forth the glad message of the Gospell.

you

you which be preachers, and spirituall phisitions of the soule, minister to the weake conscience of man some comfortatiue, or some cordiall restoratiue out of Gods mighty promises, and heauenly message of Christes holy Gospell. Helpe therfore I beseeche you, in openyng to the people the promises of grace, the word of life, the glorious treasures and aboundant riches, not of this present world here, but layd vp for vs hereafter in Christ to come: so that the fayth of the people beyng grounded vpon the sure rocke of Gods word and promises, may stand firme & vnmoueable agaynst all blastes of worldly temptations, waiting with hope for thynges, not here seene, but onely hoped for, and shall be seene hereafter. And thus much for the ministers of Christes Gospell.

The second remedy.

Agayne, for you that be the hearers, it is also your part no lesse to geue diligent hearyng vnto your preachers, and harken to the word of God, whereby you may learne to know the difference betwene thinges here present, & thinges to come: betwene this worlde whiche here standeth, and the worlde whiche hereafter followeth: betwene the kyngdome of this world, and the kyngdome of Christ. Many there be whiche beholdyng the course of things here present, and setting all their delite & study therein, haue their eyes fixed vpon nothyng els, beyng either so blinde that they see not, or els so wilfull that they passe not for things that be to come, but say either with the foolish Atheist in the Psalme, non est Deus: or els with the fleshly Epicure, say as they were wont in the tyme

Admonition to Atheistes and Epicures.

Foxe, J.

Nazianzen, in orat. de baptismo.

of Nazianzen: ἐμοὶ δὸς τὸ παρὸν, ἐμοὶ τὸ μέλλον. Geue me that is here present, and let God alone with that is to come &c. These wretched persons are both deceaued.

But they that be true Christians, and haue regard to their soules, must learne by their preachers, and vnderstand by the Scriptures, that besides this lyfe, besides this worlde, this kyngdome, these thynges here present, there be other thynges and much greater thynges, an other life, an other kyngdome, an other world to be looked for. Whiche two worldes or kyngdomes, as they are contrary in effecte and worckyng, so the times of them must be distincted. For as the lawe hath hys tyme, so hath grace hys tyme also: and as death hath his time to raigne here: so hath life hys tyme to raigne likewise: and as wrath hath hys worckyng yet a while: so reconciliation shall haue his tyme to worke hereafter: so that in this world remayneth troubles, vexations, toyle, labour, misery, calamitie, afflictions inward, afflictions outward, the body subiect to sickneſſe, the soule to temptations, the flesh to death, the lawe yet standyng in hys force, the same penaltie of sinne pronounced against Adam, still taketh hold vpon vs. Briefly, the nature of euery thyng in the same order, & vnder the same malediction wherein Adam left it, still continueth, and shall continue touchyng this outward body, so long as our olde Adam lyueth: looke for none other in this world, so persuading your selues, that as there hath bene none heretofore, so is there none of you all here present

Distinction necessary to be considered betwene this present world, and the world to come.

present but away he shall, dye he shall, and shall tast corruption.

And yet all this notwithstandyng, the Christen mã, albeit hys case in this body be miserable, vnder wrath and punishment, death and malediction, yet is it true, that as he is vnder death, so is he also vnder lyfe: as he is vnder wrath, so is he also vnder reconciliatiõ: both vnder the law and vnder grace, vnder misery and yet in felicity. And this distinction oftymes is good for euery Christen man to consider, whiche distinction is this: The wrath of God for sinne toward his elect cõtinueth but a tyme, his fauour and reconciliation remaineth for euer, his punishments here be temporall, his promises be eternall. Euer night commeth mournyng, but in mornyng riseth myrth: Our going out is with teares, *but our returne againe into Sion is with euerlastyng ioy vpon our heades.* Esay. 35. Synne here raygneth, conscience accuseth, the law condemneth, death executeth, the deuill rageth. Thus the state of man here is miserable: but the tyme of this miserie lasteth not, but is limited and barred.

Man is both vnder death, and vnder life, vnder wrath, and vnder grace.

Time of punishment lasteth to the end of this life, promises belong to the life to come.

Esay. 35.

The time of the law limited.

This barre that cutteth of the tyme of these miseries is ỳ Passion of Christ our Sauiour, who hath purchased for vs a new life after this, a new world after this world, a new kyngdome, a new countrey, new possessions, new mansions, and all thynges new, not as they were before, but after a much better sort. Wherefore we hauyng and holdyng these promises of God, and hope of thynges to come, may comfort our soules, and reioyce in

Omnia noua facta sunt.

2. Cor. 5.

Foxe, J.

Gods fauour, not passing for this world, whether it geue prosperitie or aduersitie. If aduersitie come, let fayth hold hope, let hope worke pacience. With this hope Christ suffered ỳ crosse, and so entred into hys glory. With this hope S. Paule with all the Apostles susteined tribulations, and reioysed in afflictions. Through the same hope so many holy Martyrs endured tormētes of death: and this may be called mans Passeouer. Euen so let vs also passe ouer the rough waues of this world, neither beyng deiected by aduersitie, nor yet puft vp with prosperitie, as men whom neither the euils of the world can make worse, nor the goods of the world can make better. What soeuer therefore shall betyde vs in this worlde, and though we be corrected here for our sinnes (as happeneth most cōmonly to the elect) let vs not measure the state of our election thereby, nor thinke therefore to be cast out of fauour, or the league of our recōcilement to cease, remembryng what the Scripture foretelleth vs, saying: *If they shall transgresse my preceptes, with roddes and scourges, I will visite theyr iniquities: but my mercy I will neuer remoue away from thē. &c* So long as we cary this old Adam about, the penaltie of Adam followeth vs, that is, we remaine vnder wretchednesse, sinne, curse of ỳ law, death, and vnder the dominion of Sathan. But yet all this notwithstandyng, we haue an helper about them all, who when these haue done all they can, and the worst they can, when sinne hath accused, the law hath cōdemned, death hath stricken vs down, our graues haue swalowed vs, and

Mans Passeouer.

Aduersitie and prosperitie all one with a true Christiā.

Psal. 88.

Where Sathan endeth, there Christ beginneth.

the

the deuill hath shewed his vtmost malice agaynst vs, then cōmeth he, and where these haue ended, there he begynneth to worke and shew foorth the power of hys kyngdome, to iustifie the sinner, to discharge the law, to reuiue the dead, to banquish the deuill, to wipe all teares away, turning death to lyfe, [illegible]tie to immortalitie, darkenesse to lyght, [illegible]yng to myrth, sadnesse to solace: briefly, to make all thynges new of nothyng, *According to the operation of his power, wherwith he is able to subdue all thynges to hym selfe.* Phil. 3.

Where this world endeth, there Christes kingdome beginneth.

Phil. 3.

Thus therefore pouderyng well the difference betwene this present world, and the world that is hid in Christ, let vs not regard so much what we are, but what we shall be: not what we haue here, but what we shall haue: considerying with our selues that the thinges whiche we looke for, are yet to come, and all that Christ died for, is yet to come, and belongeth not to this world. For the end of Christes passions was not to make vs rich in this earth, that we should become Lordes, Ladyes, or Princes here: that we should be made honourable men, noble men, worshypfull, or gentlemen, or that we should abound in wealth and pleasures of this world. Whiche of vs all either here present, or absent, that beleue in the passion of Christ, doth florishe thereby any whit more in worldly prosperitie, or is aduaunced in worldly glory, is richer in substance, stronger in body, more beautifull of person, more wittie in policie, more prudent in this generation, or hath a peny more of possessions for all the blessed

Let vs not esteeme what we are, but what we shall be.

All yet to come that Christ dyed for.

passion of Christ our Sauiour. No, no, the matters that hee dyed for are to come: they are not here. *My kyngdome* (sayth Christ) *is not of this world.* Where is it then? It is in the world to come. There is our kingdome, our countrey and Citie, our occupying, all our stocke and store lieth there. This world here present, which we made so much of, is none of ours nor woorthy to bee made of. Mundus transit (sayth the louyng Apostle) cum cōcupiscentia eius. i. *The worlde passeth away with all hys concupiscence.* Also S. Paule, though not in the same wordes, yet agreeing in the same sense, sayth: *The figure of this world passeth or vanisheth away. &c.* meaning by this figure, the pompe, pride, and glory of the world, the vanitie, wealth, felicitie, brauery, and iollitie in this earth and in earthly thynges, with daliaunce, pastime, eatyng, drinkyng, and all other sensuall delites and desires seruyng to carnall appetite, riches, hye titles, preferrmentes, authoritie, activitie, policie, worldly giftes and ornamentes, beauty, strength, long life, with such other like thynges, whiche carnall reason of man so highly estemeth and magnifieth in this world. All whiche thynges as S. Paule here calleth *transitory*, so in an other place writyng to the sayd Corinthians he accounteth them as *olde thynges*, as though we would call it a world quondam, not as now vading and fadyng away, but as a thyng past away already, cleane gone, and dispatched. Vetera præterierunt, ecce noua facta sunt omnia. &c. i. *The old thinges are past and dispatched, beholde* (sayth he) *all thynges are made new.* 2. Cor. 5. And what new thynges

The world transitory.

1. *Iohn.* 2.

1. *Cor.* 7.

The figure of this world.

The world quondam.

2. *Cor.* 5.

thynges be these? New heauen, new earth, a new world, new lyfe, new bodyes, new myndes, new possessions, new mansions, new treasures, and all thynges new, brand new: such as neither eye hath seene, nor eare hath euer heard of before. And all these hee sayth not, shall be made newe, *but that they are made newe already*: although not yet visibly reueled to our outward sight, yet are they manifestly apparaunt to the spirituall eyes of our fayth in the scriptures and promises of God: and though we do not yet corporally possesse them, as we shall hereafter: yet are they so sure, as if they were in our handes already. Or rather, why may I not say that wee haue them, and haue entred corporall possession, seyng our Agent and Factor is there and hath taken possession for vs? And if our head be there already, how can it be, but the body must follow after? And if Christ be πρωτότοκος ἐκ νεκρῶν, the first borne of ye dead, where euer was there a first, but there must needes bee a second? Christ is first risen from the dead, so sure is it that we shall rise also.

Esay. 65.

Our flesh hath entred possession of heauen already.

Our factor in heauen.

There is neuer a first, but there is also a second.

And thus by occasion touching the times and difference of these two worldes and kyngdomes, which belongeth to euery Christian man necessary to consider, to the entent that no man either be to much discouraged with the perturbations of this life if aduersitie come: nor yet to much puffed vp with these vayne and transitory trifles if hee liue in prosperity: which be two perilous rockes, and many make shypwracke thereat. For so commonly it fareth with the most sort of men, that if

Great prosperitie, and great aduersitie, two perilous rockes.

any scourge of Gods hand do fall vppon vs, we weepe & wayle, as though there were none other hell. And if we florishe a while in any wealth, we laugh & syng as though there were no other heauen, yea and almost care for no other life. But we that be Christians are taught by the Scriptures an other lesson, whether we be in weale or woe, to turne our myndes from the consideration of thynges here present, and to cheare vp our hartes with the expectation of higher thynges, of better thynges, of eternall thynges, of thynges to come, and therin to occupy our studies, and exercise our senses, not passing for the old, and dead thynges of this world, whiche, as S. Paule sayth, *are past already*. And what should mē passe then for thinges that be past? what should we care for thyngs that be conquered? *Care ye not*, sayth Christ: *be bolde, I haue ouercome the world. &c.* or what should we regard things that be none of ours? For what haue we to do with the world, which are redemed out of the world? These thinges therfore of the world let vs leaue to ẏ Turkes, Iewes, Infidels and Pagans, and if ye will also to the proude Pope and cruell persecutors, whiche be of the world. This world is none of ours, let them haue it to whom it belongeth. Our kyngdome is there where our kyng is: our countrey where our head is: our Citie where our freedome standeth. Seing therfore we be here but straūgers, let vs passe forward as straungers, through the desert of thys desolate world. What should we trauailers take long rest in our Inns? And though it should chaūce vnto vs,

Thinges past. not to be passed vpon.

This world our desert.

vs, as it happened to ỳ Israelites, to lay our bones here, as they dyd in the desert, yet let vs hold the hope fast of the promised land in the generation to come, whiche I trust in Christ, welbeloued, doth approch apace. And though as yet we haue not bodily entred into it, yet with the eyes of our fayth let vs looke about vs, & see vpward quæ sursum sunt, and behold the glory of them, at least a farre of. So shall we lightly shake of the lone and lust of this transitory, and conquered desert.

With the eyes of fayth we see the land of promisse a far of.

And herein the better to helpe you to some sight thereof, let me desire you, with Moses a litle to clime vp the hill of Nebo mentioned in the 34. of Deuter. There may ye take a vewe of this your spirituall countrey, & glorious kingdome whereof I preach vnto you. There shall ye see your Factor and Agent aboue mentioned, Christ Iesus taking possession for you in heaue, yea and which is more then all that can be most, passing all admiration, there shall ye see this our owne flesh, our owne very flesh sitting at the right hand of the almightie maiestie of God. There shall you see our noble and triumphat Capitaine Iosue, our Sauiour Iesus, with his Priestes and Leuites, and his people following him, seuen times going about the great Citie Iericho, with trumpets of Iubely in their handes. And I doubt not but he hath gone fiue tymes about already. And when the seuenth blast shall come, then beware greate Iericho. Thē shall ye see the walles of this world fall downe: then shall ye see the rich men of this world, with their bagges of gold and siluer come

Deut. 34.

Fayth taking a vewe of the promised kingdome.

Iericho the type of this world blowen downe with the trumpets of Iosue.

Foxe, J.

tumbling downe. There shall ye behold the stout Gyantes of this earth, the sonnes of Enachim brought full low: their gay houses, their princely pallaces come ratlyng downe: the tall trees of Libanus, the mighty okes of Basan, the hye turrets with their defensed munitions, the fayre shyppes of Tharsis, and what soeuer is beautifull & comely in the sight of this world: adde to these also the outgrowen Rose of England come tumblyng ouer and ouer: euery high mountaine brought down, and low valleyes exalted.

Esay.2.

Esay.40.

Moreouer, there shall ye see the roaryng Lion, the venemous Serpent and olde Dragon the Deuill, whiche hath kept such a sturre here so long, with all hys hellishe rable of bloudy persecutors: also with the great Turke and great Calypha of Damascus, with the great Calypha also of Vetus Roma, and all other cruel tyrannes and potentates of this world, whiche haue abused their swoord to the destruction of Christes Saintes, fal headlong into the perpetuall pitte of perdition. The law shal cease, death shal be destroyed, sinne, hell, malediction, with all other enemyes whiche wrought vs woe before, shal be vanquished. Briefly there shall ye see the whole worlde with all hys pompe & pride, with adulterers, fornicators, vsurers, and couetous persons dwellyng in sinnefull Iericho, with all their force and puissance broken downe to dust: onely the house of Raab standyng safe, that is, those penitent sinners, which receaue Gods message, and repent theyr sinnes, shall be preserued from the ruine.

Caliphe of Damascus is the great Pope of the Turkes, as our Pope is ouer the Christians.

Raab preserued.

Ouer

Ouer and besides all this, yet one other sight I will declare to you whiche will do you good to behold. For there ye shall see the proude drunckeu whore of Babylon, the triple crowned Byshop euē ẏ great Antichrist & the false horned lambe, which hath so exalted him selfe aboue God & hys sonne, with his high mountyng Castle of S. Angelo, also with his whole Colledge of Babylonicall strūpets & stately prelates of Romish Iericho drūcken with ẏ bloud of persecution, blowen down with ẏ blast of Iosues trūpets, & with the breath of his mouth euē from the top of Capitolium, vsq; ad infernum. And there shall both ẏ Dragon, the beast, and the false Prophet altogether be tūbled into the lake of fire, that as they haue kindled vp ẏ fire of persecution here in this world to burne vp the bodies of Christes people, so they shall haue fire & brimstone their bellies full, where the smoke of their tormentes shall rise vp in secula seculorum.

The fall of this world in the latter day, described.

Apoc. 14. and 20.

And as these thynges shall fall vpon Christes enemyes contemners of hys Gospell, in such sorte as ẏ Sunne & Moone shal stand still, while Iosue our valiant Captaine shall vanquish xxxi. kynges with all the glory of their worldly kingdomes: so on the contrary side, ye shall see the true Christen Israelites diuide amongest them great spoyles of all their landes and possessions. There shall ye see new Hierusalem the heauēly and Metropolitane citie of God all garnished with glory, like a spousesse prepared for her spouse, with glorious mansions, and pleasant tabernacles in it prepared ready to receaue you: euen such tabernacles, as Peter

Iosue. 12.

Apoc. 21.

New Hierusalem.

wished in the mount Thabor to be made, when he was rapt with glory, in such sort as he could not tell where he was, nor what he spake. Luke. 9. Briefly in that mount Nebo ye shall see, that eye yet neuer sawe, Paradise without any Serpent to tempt any more, riches without measure, glory without comparison, lyfe without death, day without nyght, libertie without thraldome, solace without ceassyng, ioye without endyng, a land flowyng with milke and hony. And here to make an end of speaking of those thynges whiche be endlesse, loking in this mount well about you, ye shall see with your spirituall eye, that Daniell with hys Prophetical eye dyd see so long before, *that the kyngdome, the power, and magnitude of his kyngdome, that is or shall be vnder heauen, shall be geuen to the people of the hygbest, whiche kyngdome shall destroy all other kyngdomes, and this kyngdome shall bee euerlastyng.* To the whiche kyngdome, the eternall God and father of our Lord Jesus Christ, which is true in his promises, and glorious in all his workes, both happily and speedily conduct vs, through the merites of Christ Jesus hys sonne, and our euerlastyng Sauiour. Amen.

Luke. 9.

The glory of new Hierusalem vnspeakeable.

Dan. 7.

And here an ende of the first part of this my text whiche I haue read to you out of S. Paule. Wherein hath bene declared vnto you the gracious and ioyfull message sent of God, in the name of Christ, by his Apostles, messengers, and ministers vnto you. By the whiche message ye haue heard how almighty God not onely is reconciled to you, but also how louyngly hee entreateth you to

to be reconciled vnto him. Further, what this reconciliation of God is, how firme it standeth and perpetuall, what went before it, what variaunce there was betweene hym and vs, and how this variance was reconciled, and Gods wrath pacified by one oblation once done for euer: moreouer what thynges followe after this reconciliation, with the golden chaine, and principall pointes of our saluation dependyng vppon the same; and finally, how farre the time of the law and of wrath lasteth, and when the tyme of grace begynneth, what difference is betweene these two tymes, and howe a Christian is both vnder wrath and also vnder reconciliation in diuers respectes: of ỹ outward mã first, and then of the inward man, with other thynges not vnworthy to be mused vppon, partly is set foorth in this former part vnto you.

Now let vs pray, as we first began, makyng our earnest inuocation to almyghty God, for the vniuersall state of Christes Churche and all other estates, and degrees in order particular, as custome and also dutie requireth. &c.

The Lordes Prayer.

Foxe, J.

The ſecond part of the Sermon.

IN the former part of this good fridayes Sermon, ye heard (louyng audience) accordyng to my weake abilitie, vttered vnto you the ioyfull meſſage of Gods reconciled fauour and grace recouered agayne, which we had once loſt through our iuſt deſertes, and were vnder wrath in great danger perpetually to be caſt away both bodyes and ſoules. But ſo it pleaſed the gracious goodneſſe of our merryfull God, mercyfully to receaue vs agayn to loue, & to become now of a terrible Iuſticer a tender father toward vs. Not that there is any chaunge or alteration in his nature, but that merry and iuſtice ſtriuing together, mercy gotte the vpperhand: or rather that mercy and iuſtice ioynyng together for our redemption, hath brought to paſſe, that vppon merryfull cauſes goyng before, the iuſt effect of Gods wrath (which the law before dyd worke) by good iuſtice muſt needes geue place, and reconciliation come in: becauſe that iuſtice alwayes ſtandyng vppon iuſt cauſes, it muſt needes follow, that ỹ cauſe being altered & remoued away, the effect alſo muſt nedes ceaſe. So long as we were vnder the law and ſinne, ſo long we were vnder wrath, that is, vnder Gods iuſt puniſhment for ſinne. For ỹ law (as S. Paule ſayth) worketh wrath. But after that mercy and iuſtice ioyning both together haue vãquiſhed the law, that is, the curſe of the law, now then by good order of Iuſtice followeth reconcilia-

Mercy and iuſtice toyned together for mans ſaluatiõ.

Sublata cauſa tollitur effectus.

liation: and yet no nature in God chaunged, but his marueilous wisedome excellently declared.

Gods wrath turned to fauour, and yet no alteration in God.

Now what causes these were, and how they wrought, and how mercy & iustice together conioyned in puttyng away the law and sinne: consequently here remayneth in the second and latter parcell of this my text to bee opened (by Christes helpe) vnto you. Now therfore let vs read out the wordes of the Apostle, which follow.

For hym that knew no sinne, God made to bee sinne for vs, that we might bee made the righteousnesse of God by him. &c.

The text. 2. *Cor.* 5.

Here now cōmeth the preachyng of Christ Jesus crucified. Of whō you haue often heard, and yet neuer heard inough: of whom many haue preached, and yet neuer preacher able to search or reach the length, breadth, and profunditie of hys Crosse. In which Crosse I finde two things most contrary to concurre together, the vilest death that euer was, and the most glorious person that euer suffered. What thyng so miserable as death? what thing so happy as dyfe? Againe, what death so vile as ẏ death of ẏ Crosse? What person so glorious as ẏ onely begotten sonne of ẏ liuyng God? which two thynges beyng so contrary, meete together in one tree according as we read in Prudētius himne: Mors & vita mirando constixere duello. Such an hard matter it was, and such an hygh price, to repayre agayne ẏ reconcilement betwene God and vs. Touchyng the tractation of whiche matter, as entring now into a new sermon and a

The breadth, length, and profunditie of Christes Crosse, vnsearchable.

new diuision, three principall thinges we haue in this letter for you to consider, & me to speake of.

The second diuision.

1. The first is, the great Innocencie that was in Christ, whiche we haue to note in these wordes: *For him that knew no sinne. &c.*
2. Secondly, the greuous passion and punishment layde vpon Christ for our sinne, whiche followeth in these wordes: *he made hym to be sinne for vs. &c.*
3. The third is, ẏ triũph of Christ, wͤ other effectes which folowed after his passiõ, expressed in these wordes: *that we might be made the righteousnes of God by hym. &c.*

Gene. 6. & 7.

The innocencie of Christ.

Just Noah a figure of Christ.

The Easter Lambe a figure of Christes innocencie.

First of the Innocencie of Christ, the Scriptures in sundry places geue witnesse by many wayes, aswell by Prophetical types & shadowes, as also by other euident demonstrations. Noah the perfect man & righteous preacher in the first age of the world, in whose righteousnesse and in whose Arke the remnant of all earthly creatures were saued from the floud, what doth he preach vnto vs besides the true history, but this iust and innocent Jesus Sauiour of the world? The typicall Lambe called the Passeouer, whiche prefigured the heauẽly Lambe of God that taketh away the sinnes of the world, was commaunded to be a male of a yeare old, immaculate, without spot or blemishe. Also all other burnt offerynges were commaunded in the old law to be pure and vnspotted, for no other cause, but onely to signifie that Christ, whereof they were figures and shadowes, should be the true innocẽt sacrifice which shoulde make and hath made satisfaction for all our synnes. Esay prophecying of the innocencie of

this

this spotlesse sacrifice crucified for vs, expresseth that which S.Paul here teacheth, & sayth in plaine wordes, that he neuer knew *iniquitie, nor that any fraude was found in his mouth*. And agayne, the same Prophet describyng the flower rising out of the roote of Iesse, replenished with Gods holy spirite, addeth moreouer: *And righteousnesse* (sayth he) *shall be his girdle aboute hys loynes. &c.* Ieremy calleth hys name, Germen iustitiæ, & Dominus iustus noster. i. *The bud of righteousnesse, and our righteous Lord. &c.* In Daniell he is called, Sanctus Sanctorũ. i. *The holy one of all holy*. Dan. 9. Zacharias likewise prophecying of this righteous prince: *Behold* (sayth he) *thy kyng shall come to thee, righteous, & a Sauiour, beyng humble, and sittyng vpõ a poore Asse. &c.* Zach. 9. Many other places there be in holy scripture, which testifie of the righteousnesse, holinesse, & innocencie of this immaculate person, of whom it is written: *Whiche of you can rebuke me of sinne?* Against whom also we read, *that the prince of the world came, and founde in hym nothyng*, as writeth S.Iohn, meanyng therby his innocencie to be such and perfection of his life so absolute, that no creature could staine or charge hym with blot or blemish. So absolutely he performed the law & euery iote thereof, both the first table, & the second, in louyng God aboue all thynges, and his neighbor as him self, that neither was there lacking in him any thyng that ỹ law required, nor any thing forbidden in ỹ law, that in him was found: nor yet any els found able to accomplish the same law, besides him self alone. For so it behoued him, which should dye for all, to be holy and innocent

Esay. 53.

Esay. 11.

Iere. 33.

Dani. 9.

Zach. 9.

Iohn. 14.

Foxe, J.

alone, and none but he, according as we read and syng in the hymne of Ambrose: Tu solus sanctus. i. *Thou onely art holy. &c.* And so he was, & is, & none els holy and innocent in all the world but he.

Ambrosius in hymno.

And therfore false is the doctrine of these vntrue catholickes, who disputing of keeping ỳ law of God, seeme to extoll integra naturalia of man so farre as though it were in mans posse and esse, to satisfie the performance therof. In which number is Lombardus, Tho. Aquinas, Anselmus, Bonauentura, Alexander de Hales. Albeit these, as they doe not fully agree in all places with them selues: so because they would seeme somwhat to start from the errour of Pelagius, they adde moreouer some addition of Gods grace to helpe free will, and so flying frō one errour, fall into an other, teachyng that à man in this lyfe, beyng once iustified, may fulfill Gods law and auoyde all sinne. After these commeth Ioan. Scotus, who reasonyng vpon these wordes of S. Austen, that à mā without grace can not eschew all sinne. &c. seemeth to resolue ỳ question thus: that à man by free will without grace can not eschew or ceasse from all sinne, but seuerally may eschew this sinne or that synne; and so euery particular sinne one after an other, & bringeth this similitude of one beyng in à vessel full of riftes or holes, in whiche although he can stoppe one hole after an other, yet can not stoppe thē all, for while he stoppeth one (sayth hee) an other is open. &c. Tho. Aquine likewise recityng ỳ sentence of the schole men, sayth, that the power of mans will of it selfe is able to do thinges both good and

Augustin. contra Pelagianos.

Ioan. Scotus lib. 1. dist. 28.

Tho. Aquinas.

bad

bad without grace: howbeit can not make the worke that is good to merite, but by the helpe of grace. &c. So that hereby appeareth the opinion of these Catholickes to be, that albeit mans free power without grace suffiseth not to eschue all sinne, nor to make his good workes to be meritorious: yet being assisted with grace, is able in this life to auoyde all & euery kind of sinne, and to fulfill the righteousnesse of Gods law: In somuch that Scotus in an other place thus reasoneth, that it is not vncredible but that many such bee in the Church, which liue ỳ whole yeare without mortall sinne: yea & by Gods grace many are which much longer time keepe them selues from deadly sinne, and exercise moreouer many workes of perfection, of whose merites riseth the treasurehouse of the Church. &c. Scot. lib. 4. dist. 17.

Scot. lib. 4. dist. 17. artic. 3. sub finem.

Furthermore, after these folowed other of latter yeares, as Eckius, Pighius, Hosius, and others: vppon whose vntydie reasons and argumentes, certaine of our Englishe Papistes also grounding their vayne opinion, doe likewise teache now in these our dayes, that it lyeth in possibilitie here in this lyfe for a man after he bee iustified, to fulfill the righteousnesse of the law by grace, and to auoyde all mortal sinne: that is to meane, that such abundance of grace and power is geuen of God here in this life to them that be baptised in Christ, and call for Gods grace, that although for veniall sinnes they may say in humilitie and in truth: *forgeue vs our trespasses. &c.* yet as touchyng mortall sinnes, they may so [illegible] callyng for ỳ grace, that they

Whether it lyeth in possibilitie for man in this life to keepe the whole lawe.

Ex Concilio Triden. cap. 11

they neede not except they wil, to fall into deadly sinne, but may satisfie the law of God fully & perfectly, in such sort as the same law of God can not haue wherin to condemne or accuse any worke of theirs. &c. For these be their owne very wordes.

Vide defensionem Iudoci Tilitani contra Kemnitiũ, in cap. 11.

First, for confirmation of their doctrine they alledge the testimonies of Austen, where he sayth: *that God neither could cõmaund thinges that were impossible, because he is iust: nor would condemne man for that he could not auoide. &c.* and addeth in an other place, saying: *that God would neuer condemne the slouthfull seruaunt, if he had commaunded that he could not atchiue.*

August. sermo 60. de tempore.

August. de natura & gratia.

Also in hys booke dé natura et grat. *We firmely beleue (sayth he) that God, who is iust & good, could neuer commaund thynges that were impossible to be done. &c.*

August. de natura & gratia. cap. 69.

Secondly, out of Hierome they alledge this place, where he sayth: *We detest their blasphemy, which say, that God hath commaunded any thyng impossible to be done. &c.*

Hierom. to. 4. in expositio. Symboli ad Damas.

Thyrdly, they alledge farther the wordes of our Sauiour: *Take my yoke vppon you, for my yoke is sweete, and my burden light. &c.*

Math. 11.

Fourthly, also for example they inferre Zacharie and Elizabeth, who in scripture *are sayd to be iust before God, walking in all the commaundementes and iustifications of the Lord without blame. &c.* Luke. 1.

Luke. 1.

Whereunto briefly I aunswere, and first as touchyng S. Austen, albeit I could well aunswere hym by hys owne retractations, where as he better aduising him selfe, as may appeare, hath these wordes: *All the commaundementes (sayth he) are accounted to be done, when that is pardoned whiche is*

August. lib. 1. retract. cap. 19

not

not done.&c. And likewise might I expound Hierome by Hierome, whereas he in an other place, speakyng of the commaundemẽtes to be possible, though he doth not denye it to be true, yet asketh he quomodo, how that saying is to be vnderstanded: meanyng, that although the commaundementes bee possible to vs after à certaine maner, yet absolutely and simply hee doth not so affirme. Well, and what if this were graunted, that God hath geuẽ à law to man which mã can not keepe? what great thyng were here to bee debated, or what preiudice hereby should ensue either to Gods iustice or goodnesse in geuing à law impossible for vs perfectly to bee kept, more then in geuyng vs the Sunne, ỹ brightnesse whereof it is impossible for vs to beholde, and yet to walke in the lyght therof euery man as he may? If à cunnyng Phisition should come with an excellent potion to his patient greuously sicke, and say: either ye must drinke this, or ye can not liue, and if the weake stomacke of the patyent can not brooke it, yet is the phisition nothyng to blame, but keepeth the true order of Phisicke. Scilurus Scytha when he gaue his children euery one à fagot, cõmaunding them to breake it, knewe ryght well before, that they were not able to do it, and yet in so doyng dyd he both fatherly and wisely, to the intent his childrẽ might learne therby to see their owne weaknesse, and not to trust to their owne priuate strength to much.

Hieroni. contra Pelagianos. lib. 1.

Impossibilitie of the law imposeth no derogation to Gods iustice.

Ex Plutarc. in Apopht.

Thinges impossible may well be commaunded for causes necessarie.

But to let this hold go, let vs come more nere to close with our aduersaries in this matter, and

Objection of the aduersaries.

examine their obiection with all the partes therof more attentiuely.

If we by grace helping vs (say they) be not able to performe fully & perfectly ỳ righteousnesse of the law, then were God vniust in cõmaunding thinges impossible, & vnmercifull in condemning the seruaunt for that which he can not auoyde.

But that were detestable blasphemy to say:

Ergo, say they, it must needes bee concluded, that it is not vnpossible for a iustified man, by Gods grace, to performe the perfect fulfillyng of the law.

A answer to the obiection.

Whereunto I aunswere by the Scriptures, that if God had geuen such a law to be fulfilled of man which be no man could fulfill, and that all men for not fulfillyng the same, should bee condemned, then might they with some reason obiect this blasphemy vnto vs. But now we confesse and say, that God hath geuen a law to be fulfilled of man, and that he commaundeth nothyng vnpossible: yea and furthermore with the Scriptures confesse, that man hath fulfilled this law actually, really, and thoroughly in all poincts: and yet all this being cõfessed, neither is it true which they inferre, that the iustified mã therfore is able, by grace, to fulfill the really perfection of the law: neither is it true, that he which fulfilleth it not, shall therfore be condemned, neither that in God is any vnrighteousnesse or vnmercyfulnesse in all this to be inferred, but he remaineth stil most iust and mercyfull: yea & to say truth, hys mercy and iustice could not otherwyse both stand & appeare

to-

together, but onely by this way aboue confessed. And how is all this proued?

First, that God hath geuen à lawe to be fulfilled, we all confesse.

Secondly, that Christ from the begynnyng, before the lawe was geuen, was predordinate to be incarnate and to take our nature, no man can deny.

Christ appointed to fulfill the law, before the law was geuē.

Thirdly, that the same Christ in the same our nature hath verely fulfilled and discharged the lawe, it is manifest. And how then is that to be accounted impossible to man, whiche man so clerely hath accomplished?

How the law is not impossible to man, and how it is fully aunswered by man.

Fourthly, that in the same nature and humanitie of Christ, the sonne of GOD and the sonne of man, the whole nature of mankynde is included, the Scripture teacheth: and therfore is hee called the second Adam. For as all we were included in the nature of Adam whiche first disobeyed, and by hym condemned: so are we likewise generally included in the humane nature of this secōd Adam whiche first obeyed, and by hym saued. So that we beyng now in Christ, that is to say, God beholdyng our whole nature in the nature of hys owne sonne, hys fulfillyng is our fulfillyng, and what he doth, that we doe: especially in all such poyntes as properly belong to hys humane workyng: and therefore is he denominated in Scripture to be Iustitia nostra. For as thys proposition is true: Christus pro omnibus mortuus est i. Christ died for all mē: so is this proposition true also: Christus pro omnibus innocens factus est i. Christ was made

Christ the second Adam.

Christus iustitia nostra.

Christ onely innocent for all men.

innocent for vs all. So that what he hath fulfilled, we also haue fulfilled, although not after the same maner, yet in as good effect as if it had bene after the same maner done: He for vs, we be hym: he actually performed, we by imputation: hee by vertue and merite, we by gift & grace. And this is the perfect grace that we haue, to fulfil the perfection of the law. Other grace then this GOD neuer gaue, nor euer will geue to any iustified person really and absolutely to satisfie the perfect righteousnesse of the law. Neither doth it stand with the glorye of Christ, that any such perfect grace should be geuen vs. *For if by our infirmitie, the strength of Christ bee made perfect*, as Christ hym selfe answereth to S. Paule, so contrariwise, by our perfection ỳ vertue of Christes crosse is lessened: not that there is any such perfection in vs in deede, whose righteousnesse, as S. Austen sayth, magis remissione peccatorũ constet, quàm perfectione virtutum: but such is the blindnesse of many, that standyng in a vayne persuasion of their perfectiõ whẽ they are vnperfect, falsly flatter them selues to be somethyng, whẽ in dede they are starke nothyng: and after the example of the Laodicians imagine them selues to be riche & gay, when in deede they be vtterly emptie and naked. Apoc. 3.

God neuer geueth grace absolutely to performe the law, but onely to his owne sonne.

2. Cor. 12.

It standeth not with the glory of Christ that any in this life should absolutely fulfill the law.

August. de ciuitate Dei. lib 19 cap. 27.

Apoc. 3.

Fiftly, and though it be so (as it is in deede) that no such grace is geuen to vs from aboue to attaine to the high perfection of the law: yet notwithstandyng, by the grace of God, we bryng to the law such obedientẽ, as we may. And though we bryng not perfectionẽ illam, quæ remissione non eget,

Our obedience to the law neither perfect, nor yet our imperfect disobedience condemned.

eget, yet we bring studium illud virtutis, quod Deus propter fidem comprobat & coronat in nobis: that is, though we bryng not that perfection of fulfillyng the law, which needeth no remission, yet we bryng that endeuor of well doyng, which ỳ Lord for faythes sake both accepteth in vs, & also crowneth. And as for that imperfection which remayneth, God imputeth not for hys Christ, who hath purchased for vs perpetual reconciliation and remission of sinnes.

No derogation to Gods mercy, in geuing the law which we can not perfourme, but commendation of his mercy in saluing vs notwithstanding we be not able to perfourme the same.

Sixtly, by these hetherto declared, it appeareth that although we for our partes neither by nature, nor by grace can possiblie satisfie the full innocencie of the law: yet neither is it true, which our aduersaries do inferre (speakyng absolutely) that God hath commaunded thynges vnpossible to man. Forsomuch as man hath vtterly discharged what soeuer God hath cõmaunded, how thẽ can ỳ cõmaundements be said to be impossiblie to man, whiche man hath fulfilled? And though we for our partes speakyng particularly, can not perfourme the same, yet that argueth neither blasphemie to be in vs to say, we can not fulfill the commaundementes, nor any vnrighteousnesse or vnmercyfulnesse in God, in geuyng that whiche we can not perfourme. For as we acknowledge God to be iust in geuyng the lawe, to declare thereby what we should be: so double wise we haue to acknowledge and thãke his mercy, first for geuyng such a person vnto vs which hath satisfied ỳ law for vs: and also in not condemnyng vs for our partes, not fulfillyng it our selues: but hath set in

Remission of sinnes left to the Church for a perpetual remedie of, mans fragilitie.

the Church à perpetuall remedy, which is Remissio peccatorum, remission of sinnes, to helpe & supply that lacketh in vs. Whereby as our aduersaries may see that neither is any vnmercyfulnesse in GOD, nor blasphemy in vs: so we may see in this their doctrine to be no truth.

Ex concilio Tridentino. cap. 11.

Seuenthly and lastly, for somuch as the Councell of Trident, and all our aduersaryes stand so much vpon this argumēt: that the law is not impossible to be performed of vs, because ỳ God hath geuen it vnto vs, who of hys iustice can not commaund thynges impossible: here therfore is to bee noted out of ỳ Scriptures, that they seeme not sufficiently hetherto to haue considered ỳ first originall & entryng of the law: which law, I meane the law of nature imprinted in the soule & conscience of euery mortall man (for as touchyng ỳ law of Moses writtē in outward tables, whiche is but à renuing of the law wrought in man before, we speake not) entred first into ỳ world, not so much by ỳ voluntary purpose & wil of God (speaking of the ordinary will of God reueled in ỳ scriptures) as it was procured & inforced by man himselfe, agaynst Gods will and warnyng. For when man in Paradise was in state of innocencie, hee was not obediently content with that felicitie wherin he was, but disobediently would needes extend his hand to the tree of knowledge of good & euill: and albeit almighty GOD gaue hym sufficient warning before what daunger would follow, yet he of wilfull presumption would nedes tast of the fruite forbidden. Whiche beyng done, then began

The law of God imprinted in nature, not so much enforced by God, as sought by man himselfe.

Gene. 3.

hys

hys eyes to be open: then dyd he see, then dyd he know, and then began he to couer. Now, if the law of nature did not first enter with this knowledge into the world, let ỳ aduersaries thẽ selues tell me when it began to enter. If it dyd: then let them aũswere how the law first was geuẽ, whether by Gods owne free motion and mere doing: or els by mans owne seekyng and procurement. To conclude therefore, if man procured the law vpon hys owne head, whiche when he had done, he was not able to performe, then let vs not say that God gaue a law to man, whiche man could not fulfill: but let vs say, that mans owne wilfulnesse procured a law to him self, which afterward was not in hys possibilitie to accomplishe. But of this inough. The rest I referre to the exercised spirituall Christian to muse more vpon.

Furthermore, as touchyng their allegation of Christes wordes: *Take my yoke vpon you, for my yoke is sweete, and my burden is light. &c.* by whiche wordes they argue the commaundementes of God to be easie & possible to be kept: I aunswere, that these wordes of Christ meane not the law of Moses, but are to be vnderstand of the receauing of Christ to be our Messias & Sauiour, and that we should become subiectes vnder hys kingdome, that is, to beleue in hym, and to be hys Disciples: who in so doyng shall finde hys yoke and our subiection vnder hym, to be pleasaunt & sweete. For there shall we haue remissiõ of all our sinnes, shall ouercome the deuill and the world, shall be free from death, shall be eased from ceremonies, shall be raysed in

What is ment by the wordes of Christ: *My yoke is light, my burden is easie.*

the resurrection to euerlastyng lyfe, and in the meane tyme shall tast the sweete comfortes of the holy Ghost in our hartes. &c.

Againe, where they alledge the example of Zachary and Elizabeth, whom the Scripture commendeth, *to be both iust before God, & to walke in all the cõmaundementes & iustifications of the Lord. &c* Luk. 1. to this I could aũswere thus: that if Zachary and Elizabeth were both iust before God, it was not because God could not, but because he would not finde fault with them. But to let myne owne aunswere go, I will set S. Hierome to aũswere hereunto, where he declareth ij. maner of perfections to be in holy Scriptures. One which is agreable to ỹ vertues of God, & is voyde of all sinne, & immutable. And this (saith he) is appropriate onely vnto God, and was here declared in Christ. The other, whiche agreeth to our fragilitie, and is not pure frõ all sinne, & is called perfect, not by comparison to Gods iustice, but so accompted in the knowledge of GOD, who seeth the good endeuour of the fraile creature, & accepteth the same: and in ỹ same place produceth this example both of Zachary and Elizabeth, and also of Iob. The like aunswere also may be gathered out of S. Austen, who speakyng of the worthynesse which is in iust men here, sayth that it may bee called perfect, so farre as they both truely acknowledge, and humbly confesse their owne imperfection goyng withall. &c. so that of the righteousnesse of Zachary we may say as S. Paule sayd by the righteousnesse of Abraham: *that if he haue any thyng to glo-*

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Luke. 1.

Hieroni. contra Pelagianos. lib. 2.

August. cõtra duas Epist. Pelag. Lib. 3. cap. 7.

Rom. 4.

ry, he hath to glory with men, but not with God. In whose iudgement (sayth Dauid) *no flesh shall bee iustified.* &c. Psal.142.
onely the flesh of the sonne of God excepted, *who onely beyng iust, dyed for the vniust*, as S. Peter witnesseth. 1.Pet.3.
Wherupon I ground this reason.

Argument.
Christ dyed for the vniust:
Zachary and Elizabeth were not vniust before God, as they say:
Ergo, Christ dyed not for them.

Zacharie and Elizabeth how they are counted to be iust in scripture, and how not iust.

which is absurde to graunt: so that rather this Argument is to be holden a sensu contrario.

Argument.
Christ dyed for the vniust:
Christ dyed for Zachary and Elizabeth:
Ergo, Zachary and Elizabeth were vniust. &c.

Argument.
Againe. They that doe the commaundementes, doe lyue therein:
Zachary and Elizabeth lyued not in the commaundementes, but dyed:
Ergo, Zachary and Elizabeth did not all the cõmaundementes so iustly as they should. Leuit.18.

Thus then the righteousnesse, and innocencie of man beyng ouerthrowen, as ye haue heard, let vs now repare to our matter againe, and seeke true innocencie where it is to be found, that is, in Christ onely, and in no flesh els, whether hee be iustified or vniustified, whether before Baptisme, or after Baptisme: whether by grace with nature, or by nature without grace. For neither that nature is geuen, nor that grace dispensed to any man liuing in this flesh, to be found innocent by the law, sane onely to hym of whom it is written: Non dat illi spiritum Deus secundum mensurã. Iohn.3.

No flesh innocent but Christ alone.

God geueth not to him the spirite after measure. &c. Let hys innocencie therfore stand alone, that he may be as hee is, solus sanctus, not onely exceedyng vs by comparison of maius and minus, but vtterly confoundyng vs for our vnrighteousnesse, knowyng what is written of vs: *There is none that doth good, no not one. &c.* And here let also the title of the holy father called Sanctissimus, fall downe for shame. Of hys fulnesse then let vs receaue, not as men hailyng somewhat, but as vtterly empty of all goodnesse. Let vs humble our selues with cõfession of humilitie, so ascribing all righteousnesse vnto him, that we forget not what God speaketh of our ryghteousnesse by hys Prophet, saying: Omnes iustitiæ nostræ sicut pannus menstruatæ. i. *All our righteousnesse is lyke a beggarly patched peece of a defiled cloth.* Such be our woorkes, not speaking onely of our woorkes before iustification, but also euen they that follow after iustification, if God should looke vppon them in iudgement without Christ, are no better.

Solus sanctus.

Psal. 14.

No goodnes nor holines properly in man.

Esay. 64.

Of this innocency of Christ Iesu, the immaculate Lambe of God, I preach ỳ more effectuously, and stand the longer, because in ỳ same consisteth one of the principall effectes of our redemption, ioyned with the effusion of hys bloud. For as hys perfect innocency without the shedding of hys bloud could not serue our turne: so neither the death of his body, without his innocent life could redeeme vs. For so it behoued innocentie to redeeme iniquitie, the iust to dye for the vniust.

The innocency of Christ, one of the principal causes of our redemption.

Wherein appeareth the wondrous wisedome

of

of Gods almighty Maiestie in workyng our redemptiō. Who seyng the generation of mankynd fallen from so happy à state, wherein he was first created, into such à miserable decay and destruction both of body and soule, and all through hys owne wilfull presumption, in procuryng the necessitie of ẏ law vpon his owne head, the strength whereof he could neither accomplishe, nor auoyde the penalty, beyng subiect therby to the power of death and tyranny of Sathan, wrapped in ignorance, drowned in darknesse, runnyng headlong to all Idolatry & vanitie, voyde of all regard and care of hys creator, whom neither counsell could reforme nor any earthly helpe restore, not only beyng past recouery, but almost past all possibilitie, but that nothyng is impossible vnto God: hee (I say) of hys wisedome beholdyng, and of hys mercy pitying this miserie of man, founde à singular way for mā. What was that? He would not (saith Theodoretus.) ἐξουσία μόνη, of hys absolute power worke our deliuerance, οὐδὲ ἔλεον μόνον ὁπλίσαι κατὰ τοῦ ἐξανδροποδίσαντος τῶν ἀνθρώπων τὴν φύσιν, to vse hys owne wordes. That is in Englishe: Neither would he arme his mercy alone, to set vs out of the thraldome of him, which had ẏ nature of mā in captitie. No, no, mercy aloue in this case could not wel serue, his iustice could not beare it. And why? The cause Theodoret sheweth: ἵνα μὴ ἄδικον ἐκεῖνος προσαγορεύσῃ τὸν ἔλεον: that is: lest if Gods mercy had saued some & not all, ẏ enemy whiche had bene trāsgressor also hym selfe with all the wicked, might haue quarelled, ẏ this mercy of God had not ben indifferent,

Gods admirable wisedome shewed in our redemption.

Theodoret περὶ προνοίας. Serm. 10.

Man saued not by meere absolute power nor by meere mercy alone.

ferent, but parciall to some, & not equall to all sinners: and therfore ỳ hygh prouidence of almighty God wrought an other way, which was both ful of mercy, & no lesse defensed with iustice: so that by this way both his mercy is declared, his iustice salued, Gath̃ with the wicked & reprobate iustly condẽned, the godly repentant though they be sinners, saued, & all this done by true iustice: and yet God not parcial, & the same also merciful. And what way was this? Almighty God seyng our nature ouercome by à subtill serpent, to weake to encounter with that enemy, vnited ij. natures in one person, his nature & ours together, and so clothing God in mã, sent forth his persõ to encoũter with ỳ deuil, & by pure innocencie of his mãhode, to recouer that for mã, which mã before had lost.

God clothed in man, fighteth for man against the deuill.

The incarnation of Christ.

Thus then cõmeth Christ our Lord to vs, and for vs to be incarnate, and was borne of à virgin hys mother after à miraculous maner, at whose byrth the Angels began to sing, and nature it self to be astonyed. After this came the eight day, in which he was circumcised according to the law, that by fulfillyng the law, hee myght redeeme vs from the bondage of the lawe. Not long after beyng pursued of Herode, hee was sent out of Iewry into Ægypt, where hee remained while they were dead that sought his lyfe, to aunswere the type of Moses, who before hee should deliuer the people, fled into the land of Madian frõ the hãdes of Pharao, where he remayned till aunswere came from God, that he should *returne agayne into Egipt, for they are all dead* (sayd hee) *that sought thy lyfe. &c.* Exod. 4

Christ circumcised.

Christ flying into Egipt.

Exod. 4.

Moses a figure of Christ.

After

After this beyng of xij. yeares he came to ỳ Temple, and there three dayes disputed with the Doctours, who then were busie no doubt, about the question of Messias: where he first begã to shew some little sparcle of his diuinitie, beyng occupied in the worke of hys father. At length growing vp in yeares, he came to ỳ age of xxx. or much about: when God began to reuele his sonne more manifestly to the world in sendyng the holy spirite in visible similitude of a doue vppon hym, declaryng moreouer in audible voyce, *the same to be hys welbeloued sonne, whom we must heare.* Luke. 3.

Luke. 2.

Christ baptised and reueled of his father.

Luke. 3.

Thus Iesus beyng Baptised to fulfill all righteousnesse, reueled by hys father, replenished with the holy Ghost, and testified by Iohn Baptiste, frõ thence was had immediatly into the desert, as to a stage, there to try hand to hand with the deuill. Where after he had fasted xl. dayes, & xl. nightes (to fulfill the type of Moses fast, who was so long in ỳ mount with God, without meate or drinke) the enemy not ignorauntwhat was testified of hym before, and yet seyng hym outwardly but as a weake man, and also now to ware hungry after the infirmitie of flesh, was the more bold to set vpon hym. And as he first threw downe Adam in Paradise by eatyng, so thynkyng likewise to supplant this second Adam by eatyng, tempted hym to turne stones to bread, and so after an vnlawfull maner to eate. When this would not be, he inuaded hym with other sundry and greuous assaultes: but in the end he could not preuayle. Innocencie helde by obedience, Obedience helde by

Christ fasting in the desert.

Christ tryeth with the deuill in the desert.

Christ tempted in the desert.

Christ is tempted and ouercommeth.

the word, Christ ouercame, Man had the victory, the Deuill had ỳ foyle, the Angels bare witnesse, and the poore body of Jesus was refreshed.

This done & finished, Christ to declare his diuine power here in earth, to the ende that men might know their Messias, cõmyng from thence abroad began to worke wonderful miracles, turnyng water into wine, feedyng with fewe loaues thousandes of men & children in the wildernesse, helping the lame, curing of cripples, cleansing the lepers, restoryng ỳ blind to their sight, the deaffe to their hearyng, the dũme to their tounges, healyng all diseases amongest ỳ people, calmyng the seas, ceassyng ỳ windes, walkyng on the waters, comforting the afflicted, expellyng out deuils by his word, openyng the graues, raisyng the dead, with other innumerable signes and wonders.

The second part of the diuision.

All whiche great and passyng miracles notwithstãdyng, the cruell Jewes yet ceassed not to enuy and maligne hym, and at last brought hym to the tormentes of death, which he withall patience sustained. Wherin commeth now the second member of my diuision, to entreate of the bitter paynes of Christes passion, whiche he for us suffered, for his own part most willingly, for their part most iniustly, for our saluation most happely, albeit for the maner of the handlyng, to all good hartes most lamẽtably. Touchyng the maner and handlyng whereof, forsomuch as it is sufficiently recorded in the history of the foure Euangelistes, I shall the lesse neede to stand long in repeatyng those thinges, which to no Christian mã ought to

be

be vnknowen. First how the malicious Priestes and Pharisees, after they had taken counsel together, and had sent with Iudas their officers and catchpoles with clubbes, and staues to apprehēd Iesus: he seyng them, asked whom they sought. They sayd, Iesus of Nazareth. Twise he asked. Twise they fell backward: and twise he suffered thē to rise. Whereby appeareth what Christ could haue done in sauyng hym selfe, if he would. For power in hym there lacked not. Cause for hym to dye there was not. As hys lyfe was innocent, so was there no law to condemne hym. No neither his father, saluyng hys iustice, could lawfully enforce him. Onely hys owne good will, and obedience to hys fathers will, it was, and none other. Whereof we heare what the father hym selfe speaketh by his Prophet, saying: *If he will lay downe hys life for sinne, he shall see a long lasting seede come after him. &c.* Esay. 53. Againe in the same Prophet we read: Oblatus est, quia ipse voluit. i. *He was offered, because he hym selfe so would. &c.*

Iohn. 18.

The history of Christes passion.

Esay. 53.

Esay. 53.

Then they tooke and bound him, and brought him first to Annas father in law to Cayphas: who asking hym of hys doctrine, and of his Disciples: he aūswered, *that he neuer taught in corners, but openly in the Synagoge and in the Temple, and therefore willed hym to aske them that heard hym.* Whereat one of the Byshops seruauntes, a parasite, a caitife, a swashbuckler, a rakehell, gaue hym a blow on the blessed cheeke, asking if hee aunswered the Byshop so. To whom Christ agayne mildly and coldly aunswered, saying: *If I haue spoken ill, beare witnesse of*

Christ brought before Annas.

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the ill: but if I haue ſpoken well, why ſmiteſt thou me?

Chriſt brought before Cayphas.

Frō Annas he was ſent bound to Cayphas, where lying witneſſe was brought againſt him, that he ſhould ſpeake againſt the temple. Whereunto Chriſt helde hys peace. Then was he aſked and adiured to tell thē true, whether he were Chriſt, To this he ſpake: *If I aunſwere you, neither will ye credite me, neither if I aſke you, ye will aunſwere, nor yet let me goe. But this I tell you, ye ſhall ſee the ſonne of man ſitting on the ryght hande of the power of GOD. &c.* Upon this, after that the wretches had ſcorned, reuiled, and beaten hym about the head and face, & blindfolded hym, byddyng hym prophecie who dyd ſmite him, they brought hym then ad brachium ſeculare, that is, to Pilate the temporall iudge, in the Guildhall. Where were layde many accuſations againſt him, & neuer one true, that he was a ſeducer of the people, a teacher of new doctrine, and forbad tribute to be payde to Cæſar, & made hym ſelfe a kyng. Pilate then after certaine queſtions, hearyng that he was of Galile, ſent hym ouer to Herode: who thinkyng to heare ſome newes, or to ſee ſome ſtraunge miracle, was glad to haue him. But when Chriſt would geue hym no aunſwere, in deriſion he put hym in a long white robe, and ſent hym agayne vnto Pilate.

Chriſt committed to the ſecular power.

Math. 27.

Then the Prieſtes and Seniours of the people gathered them ſelues agayne in a great route to accuſe hym before Pilate. To whoſe accuſations our bleſſed Sauiour holding his peace, gaue no word to aunſwere. Pilate marueiling at his ſilence, and perceauyng no cauſe in hym worthy of

False accuſations againſt Chriſt.

death,

death, & that all thys proceeded of wilfull malice, and alſo being admoniſhed of hys wife to haue nothing adoe with him, ſought meanes what he might, to deliuer hym. And forſomuch as the maner was for the iudge to geue the Jewes one of the priſoners toward the feaſt of Eaſter, he aſked whether they would haue Jeſus, or Barrabas the murderer. They required Barrabas to be deliuered, crying, crucifige, crucifige, vpon Jeſus ý ſonne of ý liuing God. And whē Pilate aſked thē what he ſhould do with their king, declaring ý he found no cauſe of death in hym: they ſayd, they would no king but Cæſar, and if he let Jeſus go, he was not Cæſars frend. Whereupon Pilate for feare, ſeing he could no other do, called for water to waſh hys handes, and ſo gaue Jeſus to the will of the Iewes. Who then tooke Jeſus, and when they firſt had ſcourged hys bleſſed body, with as many ſtripes, ye may be ſure, as ý law would geue, which were xl. lacking one, then they tooke off hys coate, and put vpon hym à ſcarlet paule, platting à ſharpe crowne of thornes vpon hys tender head, that the bloud came trickling downe, and put à reede in hys hand in ſtead of à ſcepter. Thē beganne the curſed Iewes agayne, ſome to ſmite hym vpon the head wyth à reede, ſome to ſpit vpon hym, ſome to mocke & deride him, with ſcornfull kneeling and blaſphemous rebukes, iefting and ſcoffing at him, as ý Philiſtines did at Sampſon the ſame day when hee whelmed the whole houſe vppon their heades, and ſlew them all: to fulfill the wordes of ý Prophet Eſay, which ſaith:

Pilate ſought meanes to deliuer Chriſt.

Barrabas taken and Jeſus refuſed.

Chriſtes bleſſed body ſcourged.

Sampſon a figure of Chriſt. *Iudic. 16.*

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Esay.57. *Vpon whom haue ye made your scornes and mockes, vpon whom haue ye opened your blasphemous mouthes, and bleared out your tounges, you adulterous and sinnefull generation?* Esay.57.

Thus when the malicious multitude of the caitifes had takē their pleasure vpon hym within the Yeldhall court, the souldiers then put off hys purple attiere, and arayng hym agayne with his owne coate, led hym through the City wyth hys Crosse on hys backe, toward the mount of Caluarie, till by the way hys body faintyng vnder the burdē, they pressed one Simon of Cyrene, to helpe him with ỳ crosse vp the hill: and so comming to the place of Caluarie, called Golgotha, , after they had nayled him hand, and foote fast to the crosse, they lift hym vp betwene two theeues, one of the right hand, à blessed confessor, whose name we know not, we may call him saint theefe: the other on the left hand, à blasphemous wretch.

Christ crucified in Caluary.

When they had all thys done, which the good counsell of the Lord had preordeined, yet the cankered Iewes left hym not, but still continued in their furious malice, staring at hym and rayling vppon hym wyth all kynde of scornefull and opprobrious blasphemies, nodding their heads, and bidding hym, now come downe from the crosse and saue thy selfe, thou that wouldest destroy the Temple of God, and in three dayes buylde it agayne. &c. thus spake they to fulfill the wordes of the Psalme, saying: *All they stared vpon me, and mocked me, they spake with their lippes, and nodded their heades.* And what spake they wyth theyr lyppes:

Scorners of Christ.

Psal.22.

He

He truſted (ſayd they) *in the Lord, now let him come and deliuer him: let him now come and ſaue him, if he do loue him, and will haue him. &c.* for ſo ſpake the Princes of the Prieſtes and Seniours of the people, ſaying: *Others he ſaued, but himſelfe he cā not ſaue. If he be the king of Iſrael, let him now come downe from the Croſſe and we will beleue in him.* Whyle the Iewes and the Prieſtes thus were ſcorning hym, in the meane time ẏ ſoldiours which crucified him, drew lottes for his coate, becauſe it was ſeameleſſe, and could not well be deuided, to fulfill ẏ reſt of the Pſalme that followed ſaying: *They parted my garmentes amongeſt them, and vpon my coate they drew lottes. &c.*

Pſal. 22.

Mat. 27.

Pſal. 22.

The paines & torments which this innocent Lambe of God ſuſtained vpon the Croſſe were great, the rebukes and ſcornes which he abidde, were greater: but eſpecially that which he ſuffered in ſpirite & ſoule was greateſt of all, when as he not onely in body decaying for weakeneſſe and bleeding, but alſo in ſoule fainting with anguiſhe and diſcomfort, began to cry with à loude voyce: *My God my God, why haſt thou forſakē me?* ſeeming by theſe wordes to be in ſuch à caſe, as happeneth to Gods childrē ſomtimes, thinking with thēſelues that God hath vtterly left and forſakē them: not that God did euer forſake hys ſonne Chriſt, but this was the voyce of his humanitie, teaching vs not to thynke it ſtraunge, though our feeble hart do faint ſometymes through diſpayre, or lacke of preſent comfort, as happeneth many tymes euen to the elect children of God.

The greateſt payne that Chriſt felt was in his ſoule.

Chriſt in diſcomfort of ſpirite.

Diſpayring mindes may comfort themſelues by the example of Chriſt.

After all thys done, yet one thing lacked more

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to the fulfilling of the Scriptures & finishing of hys Martyrdome, which in ỳ lxviij. Psalme was also prophecied of him in these wordes: *They gaue me galle for my meate, and whē I was dry, they gaue me vineger to drinke. &c.* Which here happened also. For as Christ our Sauiour approching now to hys death, began to languishe in body, and to call for drinke, saying: Sitio, there was à vessell of vineger not farre off, wherwith they filled à sponge, and so putting it vpon à reede, set it to his mouth to drinke. So little curtisie did Christ our Lord finde in his owne countrey among the Iewes, for all his so great miracles, and benefites bestowed vpon them, that in his thirst he could not obteine à cup of sweete water of them. So thirsty were they of his bloud, who was so thirsty of their saluation. Which bloudy cruelty of theirs cost them afterward full deare: as in the story of their destruction notoriously to all ỳ world did appeare. Thus after the vineger was offered him, and he tasted à little therof, perceauing now all thinges to be finished, he sayd: Consummatū est: all now (said he) is finished, & so it was. For whatsoeuer was prefigured or prophecied in the Scriptures before of his suffering, was now accomplished. First that he should be solde to ỳ hands of his enemies. For as Ioseph was sold by Iudas to ỳ Ægyptians: so was he to ỳ Phariseis. Dauid was persecuted of his owne children and seruants: so was Christ. As Dauid said Surgite, eamus hinc: the same wordes spake Christ in ỳ garden. That he should come sitting vpon an Asse poore & humble:

Psal.68.

Mat.27.
Iohn.19.

Vineger geuen to Christ to drinke.

All thinges finished, that the scriptures spake of Christes suffering.

so

ſo did he. That his frends ſhould all forſake him: ſo did his Diſciples. That he ſhould be falſely accuſed: ſo was he. That he ſhould be ſcourged and wounded for our iniquities: it came to paſſe. The ſlaying of ẏ Eaſter Lãbe declared that he ſhould die an innocent at Eaſter: and ſo did he. The roſting of the Lambe declared ẏ hote iudgement of God vpon him for our ſinnes: he felt no leſſe. Sampſon was ſcorned, & derided of his enemies: but what followed? Sampſon being thus derided, ouerthrew the houſe, and did more hurt to them, and profite to his people by hys death, then by all his life before: euen ſo did Chriſt. In Eſay it was propheſied of his beating abo[illegible]ace & chekes: ſo it came to paſſe. In the P[illegible]s it was foreſhewed of goring hys handes and his feete, of telling all his bones, of nodding their heades, of their oppробrious mockes, of diuiding hys garment, of geuing him bitter vineger. In Zachary it was propheſied, that the day alſo ſhould be darkned vntill euening: and ſo it was. All theſe things being now complete, which belonged to ẏ paines of his bitter paſſion, and that Chriſt our heauenly Sauiour perceaued now nothing to lacke more to the fulfilling of our redemption, immediatly vpon the ſame, commended hys ſpirite to hys fathers handes with a mighty cry, and ſo letting downe hys head, gaue vp the ghoſt.

But before I come to this finall cloſing vp of his life, let vs firſt heare and ſee, how Chriſt thus hanging and ſilent vpon the Croſſe, beginneth hys victory, to caſt out the prince of thys worlde,

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and what he sayth vnto hym, though not in open speach, yet in effect of spirite, and power of hys passion. For thys we must vnderstand, that ỳ drift and purpose of Christes death was not to fight with man, nor to wrastle against flesh and bloud. No, no, rather he fought for man, and prayed for thẽ that crucified hym saying: *Father forgeue them, they know not what they do.* His comming and wrastling was against an other sort, against them that were stronger then man, agaynst the principates and potestates, and rulers of darknesse of thys world, agaynst the spiritnall subtill Serpent, the old Dragon the deuill. Who when he had done and ended hys [illegible]st tyranny & violence against hym: then C[illegible]aissant Conqueror, where the deuill and the world had finished, there beginneth now to worke, reasoning wyth the deuill in thys effect of wordes:

Christ come not to wrastle with man, but against the deuill for man.

Luke .23.

Prosopopeia.

The Oration of Christ hanging vpon the Crosse, to the Deuill.

Now art thou taken (thou foule feend) and fastened in thyne owne snares. Thou proud Goliath, which thoughtest no man in all Israell able to match thee, now hast thou found in Israell, à man after flesshe able not onely to match thee, but also to ouermatch thee, who wyth thyne owne sword shall strike off thine owne head. Thou hast digged à pitte, and hast fallen into it thy selfe, and that worthily. See whether thy wilinesse ioyned wyth crueltie hath brought thee! So long hast thou raged, and raigned thou foule spirite) in the world, which hath bene long vnder thy tyrãny, in most miserable thraldome, not for any iust impery thou hadst of thy selfe ouer them, but for their wretched

wretched ſinnes, which deſerued ſuch à cruell tyranne to be ſet ouer thē. Their wickednesſe made thee ſtrōg, not thy worthineſſe. Seing they were not content at the firſt beginning to be gouerned by their creator which made them, he iuſtly gaue thē ſuch à gouernour as they deſerued, to ſcourge & plague thē, for their vniuſt rebellion. And now, becauſe thou haſt had ſuch dominion, & vſed ſuch tyranny ouer thē at thy pleaſure, & none able hetherto to reſiſt thee: thou thoughteſt therfore to practiſe ẏ like violence & tyranny vpon my poore fleſh alſo, & haſt done what thou canſt againſt me.

The ſinne of man, made the Deuill ſtrong.

First, after my byrth thou diddeſt ſet Herode to perſecute me: thou temptedſt me in the deſert. What meanes afterwarde did thou ſeeke to trippe and ſnare me? Yet my time was not come. At length when the hower came of darkneſſe, thou diddeſt take and bynde me, and ſet thy bandogges to baite me, falſe witneſſes to accuſe me, vniuſt iudges to condemne me, thy miniſters to ſcourge me, thy ſoldiours wyth thys ſharpe garland to crowne me, thy ſycophantes to ſcorne me, and after thou laydeſt thys heauy croſſe vpon my ſhoulders, yet not content wyth that, thou haſt ſtrayned alſo my poore body vpon the ſame, and nayled me faſt both hand and foote. In theſe my tormentes & bleeding paynes I was dry, requiring à little drinke, and thou gaueſt me vinegar. All this I take to be thy doing, and no mans els. For thys people are but thy inſtrumentes, and workmen. Thou art he that ſetteſt thē on. Thou art the maiſter of theſe reuels, the ringleader of

The cruelty of Sathā againſt Chriſt.

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» thys daunce, the captaine of thys crew. And as
» thou art the Archenemye to all mankynde, so be-
» cause thou seest me come in similitude of sinnefull
» flesh, thou art mine enemy also, and hast wrought
» me all this villany, bringing me to this crosse, and
» making me a spectacle here to all the world: and
» yet not satisfied with all this, after thou hast thus
» hayled and nailed me to thys contumelious gib-
» bet, now to make amendes, in mockery thou bid-
» dest me come downe if I can, and saue my selfe.
» Yes Sathan, I can come downe, and will come
» down, and saue my selfe. For that power haue I,
» both to lay downe my selfe, and to take it againe,
» and therfore will saue my selfe, but so as I may
» also saue all [redacted]de wyth mee: and not at thy
» pleasure I wyll doe it, but in such order as the
» Scriptures require. For I come therfore, to ful-
» fill the Scriptures.

» And seing all this is now fulfilled that belon-
» geth to my passion, and that thou hast done what
» thy vttermost malice can, now where thou doest
» end, there will I begihne to shewe what I wyll
» and cã do. And forsomuch as thou hast thus fast-
» ned my body to this crosse, I aske thee now Sa-
» than, what haue I offended, or what cause had-
» dest thou to do this vnto me? Behold this body,
» with all the members therof: here is my mouth,
» what guile or blasphemye did euer passe thele
» lippes? My tounge, as it hath bene euer talking
» of heauenly thynges, and preaching the wyll and
» message of my heauenly father, ready to instruct
» and edifye all men, so what idle or angry worde

Nõ est dolus in ore eius. *Esa.53.*

did

dyd it euer vtter, when dyd it euer speake euill of any, or defame any creature, or flatter with the truth at any tyme? What cōcupiscence came euer in these eyes of myne, or lust into my hart? My handes, which haue alwayes ben stretched forth to do all men good, thou hast here stretched vpon the tree: and what haue these handes euer committed? though I haue bene stricken, when dyd they euer offer to strike any? They haue washed poore mens feete, they haue touched and healed foule Lepers. What harme haue they done to any, either man or childe? Whose goodes dyd they euer spoyle? what bribe or bribes came euer within these fingers? My weary feete likewise thou hast nailed to the crosse, which euer stept to any euill, nor walked in any wicked waye, but alwayes haue bene occupyed, trauaysyng in my fathers arrantes in my appoynted vocation, ready to runne and goe both day and nyght to succour my neighbours, sparyng no trauayle, frō place to place, from Citie to Citie, to set forth Gods glory, and to call all men to the kyngdome of lyfe, continually laboring a foote without easemēt either of horse or mule, saue onely a little before my passion (to fulfill ye Scriptures) I vsed the helpe of a sely Asse to ease me into the citie. From my feete go to my head, which thou hast so sharply pearsed with a crowne of thorne. What hath this head committed or deuised that myght turne either to the dishonour of God, or disprofite of my neighbour? Briefly, from toppe to toe what part fyndest thou in all my body that deserued thus to be handled?

Christ in all partes of his body and soule innocent.

From my bodily partes, goe further to the inward motions & affections of the mynde: search me both within and without. What pride, disdayne, hate, enuie, malice, hypocrisie, vayneglory, selfeloue, did euer sturre in me? dyd I not humble and debase my selfe alwayes vnder all men? Examine my whole lyfe to the precise lawe of God, and search me body and soule, if I haue not in body and soule, honoured my Lorde my God with body and soule, with all my hart, and my whole strength, if I haue taken his name in vayne, if I haue not sanctified the Sabbath day, if I haue not honoured my father and my mother, obeying my father to the death, euen to the death of the crosse. If I haue not euer loued my neyghbourns, my selfe, & in better then my selfe, if I euer lusted after my neighbours house, hys wyfe hys Oxe, Asse, or any thyng hee hath, if I haue not euer done to others as I woulde be done to my selfe &c.

Obediens vsq; ad mortem, mortem autem crucis. *Phil.2.*

When thou tempted st me in the desert, dyd I euer yelde to thy suggestions? Haue not I alwayes resisted thee? Come, search (I say) and ransacke my whole lyfe, summon a Parlament of all the wicked spirites, call also thy Scribes & Pharisees vnto thee, try & spyal my workes, thoughtes, cogitations, wordes and doynges. This I say to thee and to euery of them: whiche of you all can charge me with any sinne? which if thou cast do, then mayest thou iustly bring me to this cōfusion, and holde me in this death: for the reward of sinners, by the law, is death. But if thou canst finde

Quis ex vobis arguit me de peccato? *Ioan.8.*

no

no such thing in me (as thou canst not) wherin to charge me, either to do that was agaynst ỹ law, or Gods law to commaund any iote that I haue not fully obserued: then is it no right, neither will I suffer either thee or death to holde that, whiche belongeth not to you, but iustly will deliuer me selfe out of the thraldome of death, & not onely me self, but also wil deliuer thē out of prison of death, whom thou hast hetherto captiued; and lettyng thē out, thee onely will I chayne vp in death and darknesse, as à transgressour of Gods holy lawe, because the law of God iustly cōmitteth to death them that be transgressors. The lawe sayth: *Thou shalt not kill: and he that striketh and killeth, shall be giltie of iudgement. &c.* And here thou hast persecuted, and layd handes vpō me, which am giltlesse, and most vniustly hast shedde innocent bloud. See, Sathan, whether thy greedynesse hath brought thee. So greedy wast thou to deuoure all men, that now thou hast swallowed one bone or morsell that shall choke thee, and make thee picke vp agayne all that euer thou hast eaten before.

Venit princeps mundi huius & in me non habet quicquam. *Ioan.14.*

Vt educas de carcere vinctum, de domo carceris sedentes in tenebris. *Esa.42*

Exod.20. and 21. Matth.5.

Remēbrest thou not now Adam our old progenitor, hauing all the fruite and the whole orchard of Paradise at his will, was not therewith content, but nedes would reach his hand to the tree, which onely was forbidden: and by that one lost all the other, and deserued death for his disobedience! No lesse was it forbiddē thee by iustice, finding no cause in me, to murder me vpon this tree, which is ordained for the giltie, and not the innocent. And therefore for thy vnlawfull greedynesse

Presumption of Adam.
Presumption of Sathan.

Foxe, J.

shalt thou be rewarded with the same price as he was. For it is no reason, that he which was seduced by thee, should be punished: and thou which was both the author of his falling, & now found guilty of the like transgression thy selfe shouldest escape unpunished. As Adam therfore being Lord of Paradise, lost all he had for presuming upō one fruite forbidden, so because thou hauing authoritie geuen upon all sinners, hast now likewise presumed uppon one that is no sinner, hast forfeyted ipso facto, to me all thyne authoritie, whiche thou haddest before: so that henceforth I discharge all wretched sinners from thy iurisdiction, and the power of death, whosoeuer come to me.

Auoyde therfore, thou cruell murderer: surrender thy holde out of thy possession: let go thy captiues: yeld from thee the bill of debt, wherewith thou hast them indebted to my father, & condemned unto death: whō now I here discharge, and receaue for my people, and set them free for euer. And lest thou shouldest thinke me herein to doe thee any wrong, or to doe more then I may, I would therfore thou shouldest wel know, sathan, that neither I will here procede with thee by my absolute power (as I myght by reason of my diuine nature, which I haue united here to my humanitie: for that were but to ouercome thee by me selfe, for me selfe): neither yet by mere mercy will saue sinners from thee, but by playne iustice and order of law I will proceede with thee, and in my manhode I will conquere thee, not for me selfe, but for man, because in my manhode I haue satis-

If Adam were expelled Paradise for tasting the tree of life, much more is Sathan to be expelled from his possession, for murdering the author of life.

The prince of this world shall be cast out. Iohn. 12.

Princeps mundi huius iam iudicatus est. *Ioan.* 16.

satisfied the debt of all mãkind. Which beyng discharged, then good right it is ẏ the bookes should be cancelled, so ẏ thou shalt haue no more clayme nor title to them, neither thou, nor ẏ law neither. For this cause I tooke this nature of man vppon me, & came in similitude of sinfull fleshe, sufferyng thee all this whyle to woorke thy extremitie against me, not that I needed for mine owne part to haue fallen into thy hand, except I would: but for their sake, because I would cleare them out of all debt, whom thou haddest in durance.

Christ in his manhode payeth all the debtes of man to the law.

Now therfore, whatsoeuer it is that they owe to my father, or to hys lawe, here I offer me selfe bound, to aunswere by the law the vttermost farthyng for them. If their bodyes haue offended almighty God, my body here maketh amendes: if their soules be vnpure, my soule maketh à recompense: if the lawe require lyfe for lyfe, bloud for bloud, head for head, eye for eye, tooth for tooth, hand for hande, foote for foote, I set my lyfe, my bloud, my head, eye, tooth, hart, hand, foote, and euery member of my body for theirs. For what member in all my body is it, that thou hast not tormented? And though thou hast iustly condemned them, and death deseruedly hath slayne them, yet I beyng wrongfully cõdemned of thee, do here abandon thy iust condemnation. And because their deserued death also shall be dissolued, as I haue payed all other debtes, so will I also pay the debt of death and lay downe my lyfe for them. Which beyng done, neither shalt thou, nor death, nor the law haue any more interest vppon

Matth. 5. *Leuit.* 24. *Deut.* 19. *Exod.* 21.

Death destroied by death.

» them. For as by disobedience of one, all his poste-
» ritie commyng after him were worthily condem-
Rom. 5. » ned to death: so by the same iustice it is conueni-
» ent, that by my obedience all my posteritie, that
» is, all they which ishue out of me, by spirituall re-
» generation of fayth and Baptisme, should be par-
» takers of my lyfe.

» After this effect of speach whē Iesus had spo-
» ken to the deuill, speakyng likewise vnto death,
In other Oration of Christ hanging vpon the Crosse, to Death. » he sayth to hym: And thou terrible tyranne, thou
» dreadfull death, armed with the iustice of God,
» the mortal enemy to all flesh, whom no man was
» euer yet able to resiste, & whiche art so ready here
» and so sawcy, set vp by Sathan, to seeke my lyfe,
» neither shalt thou escape my handes. For as thou
» art the destructiō of all other, so will I be thy de-
» struction, thy death O death, thy styng O hell:
I will be thy death, O death. Ose. 13. » And as I haue ouerthrowen the deuill, thy ma-
» ster, and expulsed hym from his kyngdome, and
» spoyled hym of all his munitions: so will I also
» swallow thee vp in victory, & throw thee downe
From death I will redeeme them. Ose. 13. » headlong for euer. And albeit I nede not to suffer
» thy force vnlesse I liste, for myne owne part, be-
» cause thou hast no power vppon me, and might
» therfore saue me selfe from thy cruel daunger if I
He shall ouerthrow death for euer. Esay 25. » would: yet for my loue to mankinde, because their
» lyfe shall not perishe whom my death may saue,
» and because I will not saue me selfe without thē,
» but will deliuer them out of thy handes, for their
» sakes, to pay their debt, and that by my crosse vn-
» deserued I may crosse them out of the booke of
» death, which haue deserued death I am content:

come

come death therefore, and do thyne office, I willyngly here yelde my lyfe to thee. And yet neither will I yelde it to thy handes, nor geue it ouer at thy pleasure. And although thou come here with thyne yron coulter, or brasen maull to breake my bones, as thou doest to these here by me, yet will I not suffer thee so to do to me, neither shalt thou breake one bone of me. To fulfill the Scripture, I geue ouer my lyfe: yet not at thy will, but at mine owne pleasure. For be it knowen to thee, O death, that I haue power to lay downe my lyfe, and to resume it agayne at mine owne will. And thus Iesus speaking, bowed down hys head, and gaue vp hys spirite to the handes of hys father, and so departed.

Exod.12.

Iohn.10.

And now, lest ye should thinke these wordes of Christ aboue recited to be inuented of me, per fictionem rhetoricam, and not confirmed rather, per Scripturam authenticam, ye shall heare what the Lord Iesus him self speaketh out of the Prophetes and out of the Euangelistes, and hys Apostles, and what the vertue of hys passion dayly worketh in our hartes by hys holy spirite. First ye read in S. Iohn, what Christ our Sauiour speaking of Sathan saith: *The prince of this world commeth, and in me he hath nothing.* &c. meanyng that Sathan was comming to lay hands vpon him, and had no lawfull cause so to doe. And therefore because he without lawfull cause would presume to set vpon him, we read what followeth after in the same Euangelist: *Now (saith the Lord) is the prince of this world iudged. &c.* And in an other place:

Iohn.14.

Iohn.16.

Foxe, J.

Iohn.12. *Now* (sayth Christ) *is the iudgement of this world, now the prince of this world shall be cast out.&c.* Also in an other place: *When the sonne of man* (sayth our Sauiour) *shall bee lifted vp, I will drawe all thynges to me selfe.&c.* And in S.Luke he sayth: *Whē a strong armed man watcheth his house, all is in peace which hee possesseth: but when a stronger then hee commeth, and ouercommeth hym, he taketh from him his munition wherein he trusted, and diuideth hys goodes.&c.* In the thyrd of Genesis we read also, *that the seede of the woman should breake the Serpentes head.* Furthermore, when we read the wordes of Moses to Pharao, although it be in other persons, yet therein is represented, and shadowed to vs the very proceedyng and woorkyng of Christ our spirituall deliuerer, against the spirituall Pharao, the great prince of this worlde the Deuill.

Iohn.12.

Luke.11.

Gene.3.

Exod.8.9. and 10.

And here an end of Christes sorowful paines. After whose death, the cruell tormentors settyng a sharpe speare to his side, thrust it to his tender hart, frō which persones streamed out blood and water, to fill vp ỹ full raūsome of our redemptiō. And thus haue ye the whole course of Christes blessed passion briefly runne ouer, with the principall parties and circumstances thereof. Wherein hath bene noted to you his selling, his byndyng, and handling, his passing and comming to and fro, first to Annas, then to Caiphas, then to Pilate, frō Pilate to Herode, from Herode to Pilate againe, from Pilate to the Guildhall, from the hall to the barre, where hee was falsely accused, from the barre to the post and piller, where he was cruelly scour-

Christes hart pearsed with a speare.

Blood & water issuing out of Christes side.

scourged, from the piller through the Citie, from the Citie to the mount, from the mount vp to the racke of the Crosse, where no drop of bloud was left in all hys body. What tormentes of death were lackyng? what misery could be added more then that he in his passion sustained? Here were whippes and scourges, prickes & thornes, cordes and ropes, buffet & blowes, mockes and mowes, railyng and reuilyng, hammer and nayles, crosse and gibbet, thirst & vinegar, reed and speare, with such lyke tortures, and other panges of hys Innocent passion, ἐμπλύσματα, χάτισματα, κολοφίσματα, to vse the wordes of Zazianzene: these were the instrumentes of our redemptiō. All these he most pacientlye for our sakes suffered in hys blessed body. Which though they be now past in him, yet is it good for vs euer to haue thē still in fresh mynde and memory, not onely this good friday, but euery day, both dayly and hourely: Wherby we may learne dayly to suppresse this proud flesh of ours, and so to crucifie with him our croked affections. For what flesshe now can well bee proude, beholding our Lord and Sauiour so powre on ẏ crosse! or who will set by the world, that seeth the world to be such an extreme enemye to the sonne of God our redemer! and not onely to hym, but also to all hys members to hym belonging! Or what soule hauyng any sparke of grace, can now geue him selfe ouer to sinne, considerynge this terrible iudgement and seueritie of God, vppon his owne naturall and onely begottē sonne, for our sinnes, which sinnes otherwise could not be cleared, but

A briefe sūme of Christes tormentes described.

The memory of Christes passion necessary for euery Christen man.

Foxe, J.

by such a deare price, that is, by the hart bloud of such a glorious person. But of this inough, which rather would be mused vpon in your hartes, then amplified in wordes.

The third part.

Hauing thus past ouer the paynes and punishmentes of Christ, to procede now to the thyrd and last part of my text, it remayneth further to entreate next of the glorious triumphe of our Sauiour, which consequently folowed after his death.

The triumph of Christ beginneth.

Touchyng which death of hys, many thyngs are singularly therein to be considered, or rather to be wondred at, whiche passe the course of all nature and example of all other. For to all other men so commonly it happeneth, be they neuer so victorious conquerours in this lyfe, that when death commeth, it conquereth them, and maketh an end of all their triumphes. Who leaue all behynd thē, and cary nothyng with them, but are caried them selues to nothyng: but in this death of Christ all is contrary. For here death is turned to lyfe: extreme contempt to eternall glory: pouerty to riches: misery to felicity: life endeth, & yet life beginneth: death conquereth, and is conquered: that which is wont to be the end to all other, is to him a new begynnyng. Where other men leaue the world, there begynneth he hys raigne and kyngdome: that whiche casteth other men downe, setteth hym in hys triumphe. Such a glorious thyng was death to hym, which is so miserable to all other: and not to hym alone glorious, but by hym also glorious to vs all: so that of one death ryseth a double victory, a double triumphe. He ouercom

Christes death wonderfull aboue the course of nature.

Difference betwene ỹ death of Christ, and of all other persons.

meth

meth, and we ouercome: he triumpheth, & we triumph: he by hym selfe, & we by hym. And though he ouercommeth alone, yet hee ouercommeth not for hym selfe alone, but for vs. For in his victory consisteth our victory: in hys righteousnesse standeth our righteousnesse, accordyng to the wordes of S. Paule: *That we might be made the righteousnesse of God by hym. &c.* 2. Cor. 5.

In Christes death a double victory contained.

Of this glorious victory of Christ after hys death, the Scripture in many places recordeth, as in the Gospell of S. Luke: *So it behoued* (sayth he) *that Christ shoulde suffer, and afterward to enter into hys glory. &c.* And what glory this is, S. Paule to the Philippians sheweth: where after hee had first set forth the great humility of his obedience to death, & to the death of the Crosse, proceedyng then further & wonderyng at his exaltation, sayth: *Wherefore God hath exalted hym, and geuen hym a name aboue all names; that in the name of* IESVS *should euery knee bowe, both of thynges in heauen, and thynges in earth, and thynges vnder the earth, and that all tounges should confesse, that Iesus Christ is the Lord, vnto the glory of God the father. &c.* Luke. 24. Phil. 2.

The exaltatiō of Christ after his death.

Of his kyngdome also and of his power, followyng after hys passion, thus we read in the Euangelistes: *Repent and amend* (sayth Iohn Baptiste) *for the kingdome of heauen draweth nere. &c.* And in the x. of S. Matthew, & in the x. of S. Luke, where Christ speakyng to his Disciples, biddeth them go forth and preach, saying: *The kyngdome of heauen draweth nere. &c.* Againe, speaking to his Disciples, he telleth the that *he would not drinke of that vinegrape, till* Math. 3. Math. 10. Luke. 10. Mark. 26.

The kingdome of Christ.

Foxe, J.

he dranke agayne with them in the kyngdome of hys father. &c. Matth.26. *Or whyle the kyngdome of God were come.* Luk.22. Which kingdome first began at the crosse.

Luke.22.

The power of Christ after his death.

Matth.28.
Luke.10.
Iohn.5.
Iohn.17.
Iohn.12.

Likewise speaking of power geuẽ to him, that is, to his humanitie, he saith: *All power is geuẽ to me in heauen and earth. &c.* Agayne: *All thynges be geuen to me of my father &c.* Agayne, in an other place hee confesseth, *that the father hath geuen all iudgement to his sonne.* Ioh.5. Also, *that hys father had geuen vnto hym power of all flesh.* Iohn.17. *And I will draw all thynges to my selfe. &c.* Iohn.12. All which places are to be vnderstand, not absolutely in respect of his diuinity, but of his humanitie, not as he is θεὸς, λόγος: but as hee is θεὸς, ἄνθρωπος, God and man, or God in man, God clothed with man, ij. natures in one person vnited, so is this power geuen him. Wherby who soeuer now will be saued, must come to him: who soeuer will come to the father must come by him: who not onely is the way to lyfe, but is both the way and lyfe. As there was no corne to be had in all the countreyes about Ægypt, but onely by the handes of Ioseph, who after long affliction was so highly exalted: so is there no grace, nor lyfe, no remission, no holy Ghost now to be looked for, but at the handes of this our crucified Ioseph. He is the brasen Serpẽt, which onely healeth the Serpents wounds. He is that holy temple, where God onely is to be found and worshipped, and no where els. Without hym there is no hearyng God, no helpyng GOD, no God for vs at all. He that seeketh and searcheth any naked God without this God clothed in man, wadeth as in the

The person of Christ is he in whom how standeth all saluation.

Comparison betwene Ioseph & Christ, the brasē Serpent & Christ, the Temple, and the body of Christ.

No helping nor hearing God without Christ.

Or-

Occean Sea where he findeth no bottome. This I speake for causes. Some such I see, whiche seeme to professe a certaine forme of Religion, sed non secundū Christū Iesum, or as S. Paul sayth, non tenentes caput, that is, *not holdyng the head*. And although nothing be more intolerable to mans nature, then God in hys naked, vnmeasurable, and incomprehensible maiestie, as Mart. Luther truely sayth: yet some such there be phantastically spirited, which setting Christ a side, & walking in their mirabilibus super se, wander in their speculatiue contemplations they can not tell whether, thinkyng to finde out a God to saue thē by their owne workes and seruice, which they shall neuer finde. So the Iewe thinketh to be saued by the lawe of Moses: the Turke by his Alcoran: the Papist by his good deedes: The Monke & Frier by his workes of perfection. wherein they are all deceaued. So farre is it of that there is any sauing god without Christ, ẏ it is an horrible thing (to vse the wordes of Luther) to thinke of God without Christ.

Vide Luther. in Epistolam ad Galat.

An horrible thing euer to thinke of God without Christ.

Who soeuer therefore hath to deale with God for his iustification, saluation, remission of sinnes, and lyfe euerlastyng, let him straine his waine no further with climyng speculations, but humbly seeke & come to this incarnate God, Christ Iesus crucified, God dwellyng in man, clothed with mā, Mediator betwene God & man, the naturall sonne of God, & naturall sonne of a virgine, bone of our bones, & flesh of our flesh, and there begyn hys saluation (as Luther well teacheth) where Christ begynneth his incarnation, and fall down

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Vide Luther. in Epistol. ad Galat. fol. 27.

at the manger, & at the lappe of the virgin, where this child lyeth, & there behold this blessed sonne, geuen to vs, borne for vs, suckyng, growyng, conuersant here in middle earth, teaching, preaching, bleedyng, dying, rising agayne, ascendyng aboue all heauens, hauing full power aboue all thinges. And no doubt but this child shall beare hym out, and bring him at length where he shall see face to face. In the meane season, let vs anker here in this hauen, where we shall find rest and safe harborow, and beware we go no farther nor lower, but onely to this crucified person, except we go in his name, and be sure to take hym with vs where soeuer we go. If he be our kyng, whether then cā the subiect go further then to hys liege prince and soueraigne? If he bee our shepheard, whether can the wandering sheepe seeke but to his pastor? Whether should the desolate conscience flye but to hys owne Byshop? Who is the glory to the wyfe, but the husband? Where can the member looke for succour, but at the head? Or what is it that we can lacke, either in heauen or earth, but this our head, our husband, our Byshop, our pastor, our prince, and kyng is able to supply? When the people of Ægypt laynted for hunger, and sought for corne, yet when they had all done, at length they were all sent to Joseph to be serued. In illo estis cōpleti. 1. *In hym ye are all complete*, sayth S. Paule, as though he would say: there is nothyng in all the world lackyng to your necessities, but in hym ye haue it fully & perfectly. If ye would haue grace, peace, mercy, quietnesse of cōscience, forgeuenesse

No flying but only to Christ.

Coloss. 2.

All fulnesse in Christ to supply our necessities.

of sinnes, spirituall comfort, giftes of the holy Ghost, resurrection, the fauour of God reconciliation, heauen, & lyfe euerlastyng, he hath it in hys owne handes to geue you: Quia in ipso cōplacuit omnem plenitudinem inhabitare. i. *For in hym it hath pleased God that all fulnesse should dwell*, sayth S. Paule. And thus briefly ye haue heard to what power & glory Christ our Sauiour is now aduaunced, after his death and ignominious passion.

Coloss. 1.

Now of his victory & triumph à word or two. Albeit I am somwhat wery, and haue made you wery also I feare with long standing: yet were it pitie that such heauenly matter comming now to hand, should passe vntouched. In worldly victories, and great triumphes, when any famous act is done, or prowes atchieued, ẏ Captaine is wont to bryng ante currum triumphalem, some notable spoyle, or certayne of hys principall enemies subdued by hym for à spectacle to the people. So Iudith brought ẏ head of Holofernes, Dauid brought the head and sworde of Goliath into Hierusalem. Augustus brought signa Parthica into the Citie of Rome. Sapores king of Persia brought Valerian the Emperour in à golden cage. Of diuers other famous and triumphant victories we read in stories as of Alexander in subduyng the Barbarrians, Thomistocles in repellyng the Persians, Emilius the Macedonians, Scipio the sonne of Emilians agaynst Annibal, & the Numantians, Pompeius against the Armenians and Asians, Cæsar agaynst Pompeius, Lucullus agaynst Mithridates, Marcellus agaynst the Scicilians and Carthaginians, with diuers mo.

The triumph of Christ after his death.

Comparison betwene the triumphe of Christ, and of other conquerours.

But amõgest all victorious stratagemes, and triumphes, neuer was nor neuer shall be any to bee compared with this glorious conquest of Christ our Sauiour, which exceedeth all triumphes that euer were, so farre as the enemies whom hee subdued, were excedyng in strength aboue all enemies that mã either did, or euer could ouercome. For ỳ enemies whom those valiaunt warriers by violence and force of souldiours oppressed, though they were able in armes, yet were they but men, and such as might be ouercome by mẽ. But these ouer whom this our conquerer triumphed, were such aduersaries, as conquered euen the conquerers them selues, yea all conquerers that euer were: whom no flesh could withstand, no sword repelle, no policie auoyde. And these hath he vanquished, not by ayde of any creature, but onely by him selfe fightyng alone.

The triumph of Christ against the deuill and death.

Of the which aduersaries, the first was ỳ spirituall great Goliath the deuill, the mighty Monarch of this world: the other was death the capitall enemy to all flesh & bloud. Of whose most happy ouerthrow, partly I haue touched before.

Besides these & with these commeth an other great enemy, or rather greater then they, whiche beyng called in Scripture Inimicitia, & Ira Dei, Gods heauy wrath & hatred, was a foe and intolerable aduersary to man: whom this worthy captaine likewise put to flight & feld. And how? By his Crosse, that is, in beyng slayne hym selfe, whereof we read in Scripture thus: Per crucem reconciliauit nos Deo, interficiens inimicitias in semet-

Gods wrath pacified by the death of Christ.

Ephe. 2.

metipso. i. *By hys Crosse he hath reconciled vs to God, kyllyng enemitie or wrath in hym selfe.*

With this wrath, or rather before this wrath, and hatred of God, commeth an other strong enemie called sinne, with a cruell company of deadly aduersaries waiting vpon him, as Hell, Damnation, desperation, destructiō, expulsiō, the worme of conscience, thraldome, captiuitie, malediction, of whiche malediction, first we read in Genesis: *Cursed be the earth for thy sake. With toyle thy greate labour thou shalt feede thereof, and get thy bread with the sweate of thy face, till thou returne to the earth againe frō whence thou camest, for earth thou art, and to earth thou shalt. &c.* Agayne, of this malediction we read: Deut. 28. *Cursed be thou in the Citie, cursed in the fielde, cursed be all that thou hast and possessest. Cursed be thou, and all thyne offspryng. &c.* with a number of other inuerable calamities, whiche not onely we may read in that chapter pronounced agaynst vs, but daily may feele by experience worckyng in vs. Whereof ensue all these hard distresses and heapes of infinite miseries, slauery, oppression vnder tyrannis persecutors, plagues, murders, warres, daungers by land, daungers by water, daungers by all elementes, seruitude, penury, prisonments, casualties, ruines, aduersities, inundes, feares, cares, hartbreakynges, hartburnynges, cruell handlinges, painfull sufferinges, sighes and sorrowes, losses, greuaunces, afflictions of body, afflictions of spirite: and who is able to recite all the effectes of Gods malediction layde vppon man for sinne? All whiche heapes and multitudes of wofull ma-

The triumph of Christ against Sinne, Hell, Damnation, Expulsion, Desperation, Captiuitie Malediction.

Gene. 3.

Deut. 28.

The manifolde maledictions belonging to man in this life.

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lediction, the death of this our Lorde and soue-
raigne hath dissolued and dispatched, triumph-
ying by hym selfe ouer them all: accordyng to the
wordes of S. Paul: Gal. 3. *Christ to redeeme vs from*
Gala. 3. *the curse of the lawe, was made for vs accursed, that the*
blessing of Abraham might come vpon the Gentils, through
Christ Iesus.

Besides these triumphes & valiant conquestes of Christ our Sauiour aboue specified, remaineth an other triumphe, as glorious as all the rest, a-
gainst a mighty, a sore & a stoute enemy, of whom all our enemies take their force. This enemy was of so great effect, & diuine authoritie, that so long as he raygned ouer vs, neither could we bee safe for hym: nor yet was it in our power by any meanes to auoyde hym from vs. But before I be-
gynne to speake of this enemy, I will first here play Ioseph ab Arimathea, and reuerendly take
Christ taken downe and buried. downe the body of our Lord from the Crosse, and lay hym in his sepulchre, till ye shall heare of hym within these three dayes more agayne.

And here now beyng taken downe the crucified body of Iesus frō the Crosse, to occupy your eyes, and to delite your myndes, I entend (by the
A new Crucifixe set vp at Paules Crosse. grace of Christ crucified) to set vp here in Paules Crosse, or rather in Christes Crosse an other Cru-
cifixe, a new Crucifixe, a new Roode vnto you, a Crucifixe that may do all Christē hartes good to behold. This Crucifixe is hee ẏ crucified all man-
The strength of the Law. kynde, and hath brought many a man to the gal-
lowes, to the Crosse, to the gibbet, and at last cru-
cified Christ our Sauiour also. So seuere was

he,

he, that hee spared none: so strong, beyng armed with Gods iustice & iudgement, that none could escape hym. And now shall ye see hym hanged vp, and crucified hym selfe: the meryest and most happyest sight, that euer came to man. Lift vp your heades therfore (O ye faythfull of the Lord) with ioyfull thankes vnto God: and as ye lamented euē now in beholding the innocent sonne of God wrongfully crucified, and sore tormented vpō the Crosse: so now reioyce as much in beholdyng this new Crucifixe, which before was a crucifier and a iudge, but now both iudged and crucified hym selfe, to all your comfortes. Ye muse peraduēture and maruell what great Crucifixe this should be: and no doubt a great Crucifixe it is, and therfore required a great crucifier, yf he had: both great cōquerours, and both themselues crucified, howbeit not of like greatnesse, nor of like condition: the one our Sauiour, the other our condemner: the one for a few houres crucified, the other for euer: the one wrōgfully, the other iustly put to ỳ crosse: the one of hys owne mere will, the other of mere force and by cōquest. Of the one I haue preached vnto you already, whiche is Christ Iesus crucifiest: Of the other S. Paule now shall tell you.

The triumph of Christ ouer the law.

The Sonne of God: The Law of God, both crucified.

His name is the law of cōmaundementes: called otherwise χειρόγραφον τοῖς δόγμασιν wherof ye shall heare what S. Paul speaketh both in the Epistle to the Ephes. 2. and also the Colos. 2. *This law (sayth he) of cōmaundementes, or Gods handwrityng that was agaynst vs in decrees, hee hath made voyde, abolished, and hath affixed to his crosse, and spoyling principates*

Ephe. 2.

Coloss. 2.

Crucifyng of the Law.

and poteſtates, hath made an opē ſhew of them, triumphyng ouer them openly in him ſelfe. Col. 2. And thus haue ye vppon one Crosse ij. Crucifixes, ij moſt excellent potentates, that euer were, the ſonne of God, and the law of God, wraſtlyng together about mans ſaluation, both caſt down: both ſlayne vpon one Crosse, howbeit not after like ſort. Firſt the ſonne of God was ouerthrowen, and tooke the fall, not for any weakneſſe in hym ſelfe, but was cōtented to take the foyle for our victory. By this fall, the law of God in caſting him down, was caſt in hys owne trippe, and forgot hym ſelfe. For where the law ſayth: *hee that doth the commaundementes ſhall lyue in them*: Chriſt kept the law, and yet contrary to the lawe, lyued not in it. Therefore as it was againſt all order of Juſtice and law, that he ſhould be condemned, *which neuer knew any ſinne*: ſo ſtoode it with good iuſtice, that the law which offended in condemnyng the innocent, ſhoulde forfeite hys right to hym whom he wrongfully had offended. Wherupon in concluſion it followed, that the law whiche before was holy, profitable, immaculate, & neceſſary, being now found a tranſgreſſor, muſt needes geue place to a holyer perſon, which neuer tranſgreſſed, and ſo rightly was taken as giltie and culpable, and faſt nayled hand and foote vnto the Crosse: accordyng as we read in S. Paules wordes: *The hande cōdemnatory whiche was written agaynſt vs in commaundementes, he cancelled, and affixed to hys Croſſe, triumphyng in hym ſelfe. &c.* Col. 2.

Two Crucified vpon one Crosse.

The lawe a tranſgreſſor in the condemnatiō of Chriſt.

The law crucified to the Crosse of Chriſt.

Coloſ. 2.

Where is to be vnderſtand in crucifying this lawe of God, not that the commaundementes of

God are now crucified and abolished, so that they are now not to bee obeyed or practised of vs any more. S. Paul sayth not, that ỳ commaundementes of Gods law be crucified, but *the handwrityng that was agaynst vs in commaundementes to bee crucified. &c.* meaning therby the curse, malediction, or cõdemnation of the lawe to be extinguished: so that the cõmaundemẽtes of God, though they teach what is to be done, yet they condemne not them that be in Christ Jesu: and though they beare rule in the body so long as it lyueth here: yet they rule not ouer the conscience to condemnation. *For therefore was Christ made accursed for vs, to redeme vs frõ the curse of the law. &c.* Gal. 3. So that Christ, & the law in a true Christen conscience are contrary & incompatible, as the scholemen terme it: or as we may say in playne English, are .ij. thinges whiche can not stand together: but either Christ must geue place, and the law stand: or els the law (the condemnation of the lawe I meane) must ende, and Christ reigne in the conscience of the Christian penitent. For both these, Christ & the law, Grace & malediction, cã not gouerne together. But Christ ỳ sonne of God which once died, cã dye no more, but must reigne for euer. Wherfore ỳ law with his strẽgth, styng, & curse, must surcesse and haue an ende, so that as Christes kingdome first beginneth vppon the Crosse: euen so the kyngdome of the law vpon the same Crosse, and at the same tyme expireth.

Gala. 3.

Christ and the malediction of the law cã not both dwell in one conscience together.

The kingdome of Christ beginneth, and the kingdome of the law endeth, both vpon one Crosse.

And here commeth in that, whiche in Scripture is called, Libertas Christiana, Christẽ libertie. Of whiche libertie S. Paul thus writeth to ỳ Galat:

Christen libertie.

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Galat. 4. *Christ was made vnder the law, that he myght redeme thē which were vnder the law in bondage. &c.* And agayne: *In the libertie* (sayth he) *wherin Christ hath set you, stand fast, and come no more vnder the yoke of bondage. &c.* By which libertie is ment, not the libertie of flesh, for vs to runne at large, & do what we list (as many there be now à dayes, which abuse Christiā libertie to carnall licence) but the libertie belongyng onely to the inward conscience of à iustified Christian, which once was in bondage of the law, not onely to obey it, but also in daunger of perpetuall death and malediction by disobeying the same. From this daūger Christ now hath vtterly cleared all true penitent and trembling consciences, settyng them at libertie, not from the vse and exercise of the law, but from the dominion and authoritie iudiciall of the law.

Against the abusers of Christian libertie.

The malediction not the vse of the law taken away.

And that is it, which S. Paul here speaketh and meaneth, saying: *He hath dispatched the obligation or handwrityng that was agaynst vs in decrees, and hath crucified it fast to the crosse. &c.* Wherein the phrase of S. Paules speach would be noted. If he had but sayd, that Christ had pluckt vs out from the daunger of the law: or that he had stayed ẏ sentence of iudgement agaynst vs, or had reprieued vs from the cōdemnation of the law, it had bene much, & à ioyfull matter (no doubt) of singular comfort vnto vs. For what more comfort can be to à giltie person, cast by the law, then to heare the peremptory sentence of iudgement agaynst him, stayed; reuoked, or turned away? And yet in this comfort, some feare remayneth withall, so long as the au-

Coloss. 2.

thoritie of the Iudge endureth, and as the lawe still standeth, whom he offended.

But now marke (O ye faithfull of the Lord, especially you, that labour & be laden in cõscięce) and expend well ẏ heaueuly message of this worthy Apostle, what he speaketh of ẏ law, and how he speaketh. He sayth not that ẏ sentence of iudgement is stayed, & that we are pardoned, nor sayth that the action is fallen, and we remitted. Na, no, he goeth further, & telleth vs plainly, that the law which was against vs, our accuser & condemner, is slayne, killed, crucified, & nayled fast both hand and foote, & so crucified, not as Christ was, to rise agayne the thyrd day, neither hath the lawe such power to rise againe as the sonne of God did, but remayneth slayne and abolished for euer, neuer to rise agayne, nor to haue any more power against them that be in Christ Jesu. Whereby the safe of our saluation standeth firme & substantiall, without all feare of iudgement and condemnation. For if there be no accusyng nor condemnyng but by the law, then to kill the law, whiche killeth vs, what is it els, but to discharge vs from condemnation for euer? He that deliuereth his frend for a tyme out of his enemies hand, doth hym a pleasure: but he that killeth the enemy, and ryddeth hym quite out of the way, geueth perpetuall safetie. So remission of sinnes by Christ, if it were for some times, and not for all times, for some sinnes, and not for all sinnes, then the law had liued still. But now the kyllyng and crucifying of the lawe importeth full remission to bee absolute and our

Affixit illud cruci suæ. &c.

The condemnation of the law not stayed, but killed to all true Christians.

The killing of the law importeth our safetie to be perpetuall.

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saketie to be perpetuall. Wherby cõmeth now the saying of the Apostle to be true: *That there is no condemnation now to them that be in Christ Iesu, which walke not after the flesh, but after the spirite. &c.* And why is there no more condemnation? For the law beyng slayne, whiche was the accuser, *who shall nowe lay accusation agaynst the elect? It is God that iustifieth, and who is hee then, or where is hee that shall condemne?* Where is he? If ye will nedes know where he is, S. Paule will tell you. There he is (sayth he) vppon the tree, vppon the Crosse of Christ fast crucified. A dead man (sayth our prouerbe) can do no hurt. Euen so no trembling conscience needeth now to feare ỹ power of ỹ law, that is in Christ. Neither is there to hym now any law to condemne hym, as the said Apostle most comfortably teacheth vs, saying: *Sinne shall not preuaile ouer you.* And why? Because ỹ law, *whiche is the power of sinne*, is now dead to vs. So that like as if a woman be discharged from her first husband beyng dead, and hath maryed an other man, the first husband hath no more power ouer her: euen so we now beyng espoused vnto Christ our second husband, are freed vtterly from our first husband the law, and as S. Paule in the same place sayth, *are no more vnder the lawe*, that is, vnder the dominion & maledictiõ of *the law, but vnder grace*, that is, vnder perpetuall remission of sinnes, committed not onely before our Iustification, but as well also after, and during all our life long: Addyng this lesson withall (as followeth in the same place) not that sinners now should sinne the more therefore, because they are vnder grace:

but

Rom. 8.

Rom. 6.

1. Cor. 15.

The law compared to the first husband, Christ to the second.

Rom. 6.

Gods great grace ought to be no encouragement to sinne.

but that weake infirmitie might be relieued, bro-
ken conſciences comforted, and repẽting ſinners
holpen from deſperation, to the prayſe of Gods
glory. For as God forgeueth not ſinners becauſe
they ſhould ſinne: ſo neither doth infirmitie of fal-
ling diminiſhe the grace of Chriſt, where fayth
with repentaunce worketh.

Theſe thinges ſtãding ſo, ſeing ẏ our firſt huſ-
bãd ẏ law is now deceaſſed (as S. Paul telleth vs)
let vs weigh our ſtate with ẏ Scriptures, & yoke
our ſelues no more vnder ſubiectiõ of the law, frõ
whom we are deliuered. I ſpeake not here wyth
Ætius, Eunomius, or with ẏ Anomean hereticks a-
gainſt ẏ due obedience of Gods holy law (as our
aduerſaries falſely belye vs) but I ſpeake with S.
Paul againſt ẏ malediction & condemnatiõ of the
law, vnder whoſe iuriſdiction all we were once
cõteined, as the wife vnder ẏ law of her huſband.
To hym firſt we were by nature coupled, beyng
to vs à ſharpe and à bitter huſband, & rather à ty-
ranne, or an auſtere warder & ſcholemaſter, thẽ à
huſbãd, & could in no caſe be diuorced frõ him, but
onely by his death. And now S. Paul here bring-
eth vs worde, that he is dead to vs, & we to hym:
*By the body of Chriſt, that we may lawfully now marry an o-
ther huſband, euen him that is riſen againe from the dead,
to fructifie vnto God, through obedience of good life.*

And thus much touching the triumph of thys
glorious prince. Wherein you haue heard, what
mighty & perilous enemies he hath ſubdued, and
all by him ſelfe, and yet not for him ſelfe, but for
vs. For ſomuch as the debt was not his but ours,

Antipe-
phora.

Chriſtians
let free frõ
condemna-
tion of the
law.

The law
dead to
man: And
man to the
lawe.

Rom. 7.

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which he for vs did acquite. For we had forfeited to ỳ deuill our soule, to death our bodies, our conscience to the law. He then taking our quarell in hand trode vpon ỳ Serpẽtes head, threw downe the deuil, destroied death, captiued captiuitie, and crucified the law. So that ỳ labour was his: the victory is ours, he had the paines, we had ỳ profite, according as we read in S. Ioh, cap. 4: *Other* (sayth he) *haue laboured, and you haue entred into their labours. &c.* Also in the same place: *One* (sayth he) *soweth the ground, and an other reapeth the fruite. &c.*

Iohn. 4.

Now, what fruite it is that we doe reape by this blessed sowing of Christ (who not onely was the sower, but also the seede sowen) it is shewed now in the end of our text and message, in these wordes of the Apostle:

The text.

That we might be made the righteousnesse of God by him. &c.

2. Cor. 5.

In which fewe wordes is briefly compact all the felicitie that euer can come to mankinde. For as sinne was the spring originall of all the miseries & mischiefes that euer happened to man before: so now righteousnesse likewise is ỳ originall cause that bringeth life, and all goodnesse to mã. Here then is righteousnesse set against sinne: two contraryes fighting, one to counterpease wyth the other: both of equall force to cõtrary effectes. For as sinne and wickednesse was perfect in vs, which brought death and condemnation to man: so pari ἀντιπείσει against that righteousnesse which bringeth life and eternall saluatiõ, must likewise be perfect in man. Which because it can not be found

The fruite and effect of Christes passion.

Perfect sinne and perfect righteousnesse striuing together in mã.

found in our own actions, it muſt be ſought in the actions of an other, & imputed to vs as our own, which may ſtand effectuall. And that is it, which ỳ Apoſtle here ſayth: *That we might be made the righteouſneſſe of God by him. &c.* As much to ſay, that we might be accounted righteous before God, wyth that righteouſnes, not which is in vs, & is imperfect, but which is in Chriſt & by him is imputed to vs through fayth, which iuſtifieth vs before God. 2. Cor. 5.

Wherefore we muſt remember here to make a diſtinctiõ of Iuſtitia, or righteouſneſſe, by ỳ Scripture, which after the doctrine of S. Paule is taken in.maner of waies. One kinde of righteouſneſſe is that which is called Iuſtitia Dei, or Iuſtitia fidei, that is, ỳ righteouſneſſe of God, or righteouſneſſe of fayth, and the ſame alſo may be called Iuſtitia paſſiua. The other kinde of righteouſneſſe is that, which is called Iuſtitia propria, or Iuſtitia operum, Our owne righteouſneſſe, or righteouſneſſe of workes. Which alſo in vs is called Iuſtitia actiua. And thys diſtinction is neceſſary to be marked, Or els we ſhall be greatly deceaued, and wander blindfeld in the doctrine of ſaluation.

Two ſortes of righteouſneſſe in Scripture to be noted.

Diſtinction of righteouſneſſe neceſſary.

Of theſe two ſortes of righteouſneſſe, the firſt, which is ỳ righteouſneſſe of faith, is it which onely ſtãdeth before God, and none other, & therfore is called of S. Paule, *the righteouſneſſe of God*, becauſe it hath ſo pleaſed God by hys promyſe to accept and impute this righteouſneſſe ſtanding by faith in hys ſonne to euerlaſting ſaluation. Wherupon S. Paule to the Philippians writing of ỳ difference betweene theſe two ſortes of righteouſneſſe, refu-

Righteouſneſſe of God.

Iustitia Dei called Iustitia fidei, Iustitia passiua.

Iustitia nostra. Iustitia operum. Iustitia actiua.

seth the righteousnesse of the law, *that he might be found in Christ, hauing not his own righteousnesse, but the righteousnesse of Christ, which is of faith.* Phil.3. Againe, the sayd Apostle writyng of the Iewes, which sought for righteousnesse & found it not: and also of ỳ Gentiles, which sought not for righteousnesse and yet found it, sheweth the reason why: *Because* (sayth he) *the one sought it as by workes and the law, and came not to it: who not knowing the righteousnesse of God, and seeking to set vp their owne righteousnesse, did not submit thẽselues to the righteousnesse which is of God. The other, who were the Gẽtiles, sought not for it, & yet obteined righteousnesse, that righteousnesse, which is of faith. &c.* Rom.9. Also in the 3.chap. of ỳ same Epistle S.Paul writing of thys righteousnesse, which riseth by faith in Christ, calleth it *Gods righteousnesse*, cõming not by our workes, but by hys promised imputation, in these wordes: *whom God* (sayth he) *hath set vp for a propitiation by fayth in his bloud, thereby to make manifest his owne righteousnesse, in tolerating our sinnes. &c.* Rom.3. Againe in the same chapt. his wordes be plaine & manifest: *The righteousnes of God* (sayth he) *is by fayth is Iesus Christ, in all and vpon all that doe beleue.* Rom.3. And likewise where he writeth in the first chapt. in this wise: *For the righteousnesse of God by it is reueled from fayth to fayth. &c.* Rom.1.

Rom.9.

Difference betwene righteousnesse of fayth and righteousnesse of workes.

Righteousnesse of God in Scripture what it is.

Rom.3.

Rom.1.

And thus haue ye heard of Gods righteousnesse through fayth, cõming not by our workes, but by Gods grace & imputation, how S.Paule cõmẽdeth it, & how God alloweth it to iustificatiõ. Now as touching ỳ other kinde of righteousnesse which is called our righteousnesse, & commeth by

Gods righteousnesse. Our righteousnesse.

mans

mans working, & not onely by imputatiõ, ye ſhall heare what ẏ Scripture reporteth: *All our righteouſneſſe* (ſayth Eſay) *is like the ſtained cloute of a defiled womã.* Eſay.64. *When ye haue done all ye can, ſay* (ſayth our Sauiour) *that ye are but vnprofitable ſeruauntes.* Luke.17. Likewiſe S.Paul, Phil.3. ſpeaking of the righteouſneſſe which cõmeth by ẏ law, & weighing the ſame with the other righteouſneſſe which ſtandeth by fayth in Chriſt, ſo greatly abhorreth that ſort of righteouſneſſe of hys own, that he did account, and ſo doth ſtill account all thoſe things which he thought before to be excellent vantage, now to be loſſe, & filthy doung, *that he might winne Chriſt, and be found in him, not hauing his owne righteouſneſſe by the law, but that righteouſneſſe which commeth of God through fayth. &c.* And thus ye ſee ẏ true righteouſneſſe which ſtandeth before God, not to procede of the law, but of fayth: not to be ours, but Gods righteouſneſſe: not to be actiue, but mere paſſiue, that is, not that we be ẏ agentes or doers therof, but onely receauers of it at the handes of God, according as the phraſe of this our text doth rightly purport. For the Apoſtle ſayth not actiuely, vt nos efficeremus iuſtitiam Dei, that we ſhould make or worke the righteouſneſſe of God: but paſſiuely, vt efficeremur iuſtitia Dei, *that we ſhould be made the righteouſneſſe of God*, by whom? Not by our ſelues, leſt we ſhould glory in our ſelues: but by an other, that is, *by him that was made ſinne for vs, & ſuffered his paſſiõ for vs*, to whõ be glory for euer. Amẽ.

Eſay.64.

Luke.17.

Phil.3.

Iuſtitia Actiua. Iuſtitia Paſſiua.

The righteouſneſſe of a Chriſtian is not Actiue but mere ẏ Paſſiue.

Vt efficeremur Iuſtitia Dei.

Per Illum. (*by him.*)

Wherfore whoſoeuer ſtudieth to be ſoũd righ-

teons in Gods syght, let hym learne diligently by the doctrine of S. Paule, to make a seperation, as farre as is frō heauen & earth, betwene these two, that is, betwen the righteousnesse of workes, and righteousnesse of fayth, and in any wyse beware he bring none other meanes for hys iustification, but onely thys which the Apostle here speaketh, of per illum, *by hym*, that is, but onely fayth apprehending ẏ body or persō of Christ Jesus crucified.

This pronown [per illū] aboue al other things ought must principally to be alwaies in our eyes, and especially in our hartes. As the eyes of the old Israelites were willed to looke to the brasen Serpent for their bodily health: so haue we, for our spirituall saluatiō no other obiect set before ẏ eyes of our fayth to beholde, but this [per illum] which is as the Church is wont to say: Per Christum Dominū nostrū. And therfore S. Paul concluding thys matter, doth well adde in the latter end this same [per illum] forasmuch as thys pronowne maketh vp all our religiō, & excludeth al other pronownes [per illos or per illas] and not only pronownes, but all other nownes also, both proper, & vnproper, it debarreth both Mary, Iames, Iohn, Paul, & Peter to, as Peter him self loking vpon thys pronowne [per illum] wyll tell vs flatly: Non est aliud nomen sub cœlo, there is no other name nor nowne vnder heauē, sayth he. &c. but onely this Apostolical pronowne Demonstratiue [per illum]. I call it Apostolical, because ẏ Apostles neuer taught no other pronowne to saluatiō, but thys. I call it Demonstratiue, because ẏ all true Apostolicall preachers now

now likewyſe ought to demõſtrate to the people, & to lead them by none other pronowne but onely [per illũ] and muſt take ſingular heede, they turne not [per] to [præter]. They which bring in ỳ teſtament of S. Frances, the rule of S. Benet, the order of Dominike, or merites of any other patrons, hold not the right demonſtratiue [per illum] but [præter illũ] doe ſhoote, as S. Paule ſayth, to a wrong marke,

Let vs therefore, that be right Chriſtians, and thinke to winne, marke well our marcke, & looke well to thys crucified pronowne, thys perſon I meane [per illum] for by hym, as S. Paule ſayth, we are made thr righteouſneſſe of God. 2. Cor. 5. By whoſe paſſion all our enemies be ſubdued, all gotten, all is cleared & diſcharged, all finiſhed and conſũmate. By ỳ bloud of whoſe Croſſe al things are pacified both in heauen and in earth. Coloſſ. 1. By ỳ body of whoſe fleſh, we are recõciled. Col. 1. By whoſe bloud we haue redemptiõ, and remiſſion of our ſinnes. Epheſ. 1. And we that once were farre of, are made nere vnto God. Epheſ. 2. By whoſe ſtripes we are made whole. Eſa. 53. By whoſe death, death is deſtroyed, and lyfe brought to light. 2. Tim. 1. And he alſo deſtroyed, which had ỳ power of death, that is, the deuill, & they deliuered which lyued vnder feare of death all their lyfe in bondage. Heb. 2. By whoſe fleſhe is taken away the diuiſion, and ſeparation betwene God and vs. Epheſ. 2. In whoſe one body both Iewes and Gentiles are vnited to one God. Epheſ. 2. By whoſe obedience we are made iuſt. Rom. 5. By

A briefe repetion of the fruites that come to vs by Chriſtes death.

Coloſſ. 1.

Ibidem.

Ephe. 1.

Ephe. 2.

Eſay. 53.

2. Tim. 1.

Heb. 2.

Ephe. 2.

Ibidem.

Rom. 5.

whose righteousnesse we are iustified to life. Ibid. *Rom.5.* By whose curse we are blessed from malediction of the law. Gal.3. *Galat.3.* By whose pouerty we are rich. 2.Cor.8. *2.Cor.8.* Who is our peace. Ephes.2. *Ephe.2.* Who is our aduocate with the father, and ý propitiation for our sinnes. 1.Iohn.2. *1.Ioan.2.* Who was made of God for vs our wisedome, righteousnesse, sanctification, and redemption. 1.Cor.1. *1.Cor.1.* Who saueth his people frō all their sinnes. Mat.1. *Matth.1.* Who taketh away the sinnes of the world. Iohn.1. *Ioan.1.* Who hath torne à peeces the obligation against vs. Col.2. *Coloss.2.* Who iustifieth the wicked by fayth. Rom.4. *Rom.4.* By whom we are at peace with God. Rom.5. *Rom.5.* By whom we haue boldnesse to enter wyth all confidence through fayth in hym. Ephes.3. *Ephe.3.* In whom we are made full and complete. Col.2. *Coloss.2.* Ionas was not so soone cast out of the ship into the Sea, but ý tempestuous windes ceassed by and by, et stetit mare a feruore suo. Ionas.1. *Ionas.1.* The Paschall Lambe was no sooner slaine, and hys bloud vpon the postes, but the people euen the same night were deliuered out of Pharaos thraldome. Exod.12. *Exod.12.*

Ionas cast into the Sea, a figure of Christ.

The Paschall Lãbe.

Infinite it were to expresse, and ioyfull to behold in ý Scriptures all the admirable treasures and riches contained in this principall pronowne of all pronownes [per illum]: which haue no end in them. But because this Sermon must haue an end, wherwith I haue wearied you inough, and my self more: therfore not to ouerweary you with more prolixitie: I thinke good to ceasse: after I shall adde à worde or two to shew you to whom, and by what meanes these excellent benefites of

Christes

Christes passion are to be applyed. Wherof nedefull it is somewhat to be sayd. For as all we Christians agree in this, that Christ is our redemer, & that he dyed for the sinnes of the world: so all we agree not in this, by what meanes the merites of Christes passion are to be applyed vnto vs.

Our aduersaries, which hold with the Church of Rome, and persecute vs for holdyng with the Gospell, say that the meane cause, or instrumental cause or condition whereby the passion of Christ is made auayleable and effectuous to vs, is not onely our fayth in Christ, but diuers and sundry other helpes they ioyne besides: as auricular confession, contrition sufficient, & satisfaction, propiciatory sacrifice of the Masse, pardons and indulgences of the Pope the storehouse of the Church, merites and Inuocation of saintes, to beleue the Church of Rome, and to be subiect to the Byshop therof. And these they take as necessary matters to saluatiō, which vnlesse à mā do annexe withall as tyme and occasion serueth, the death of Christ can not be applied (say they) as meritorious alone to saluation. Other concurrentes also they adde besides these aboue named, whiche albeit they touche not so nere the necessitie of saluation, yet they helpe well forward, & augment the working and merites of Christes passion, to our saluation. And these they count to be merites of supererogation, Councels, workes of perfection, buildyng of Monasteries, geuyng to Churches, hearyng of Masses, entryng to Religiō, austeritie of lyfe, keepyng of vowes, wilfull pouerty, and such lyke.

The meane cause wherby the merites of Christes passion be applied to vs.

Errour of the Papistes in applying the merites of Christes passion by wrong meanes.

Promise of iustification hath no condition annexed but fayth alone.

Contrary to this doctrine, we affirme with the word of GOD, that as the bloud of our Sauiour is the onely material cause, and the promise of God in his worde the formall cause, of our saluation: so agayne we say, that the same promise of God in hys worde, standeth free and firme, without any condition at all, as of necessitie annexed to iustification, saue onely one, whiche is fayth in Christ. For although workes of mercy and charitie bee also required in Scripture, yet that is not, because the doctrine of promise requireth them as conditions to the act of iustifying, but because the doctrine of the lawe requireth them, as necessary duties to the institution of lyfe. Of this promise beyng free and absolute without all other conditions, S. Paul thus plainly testifieth and teacheth:

Doctrine of promise. Doctrine of the lawe, are diuers.

Rom. 4. *Therefore by fayth (sayth he) commeth the inheritaunce, as after grace, because the promise might bee firme and sure to all the seede. &c.* In whiche wordes ye see no conditions required to promise, but onely fayth: And why other conditions bee excluded ye heare the cause also: *for that the promise (sayth he) might be sure.* And why sure? for els if it should depend vppon workes & merites of mē, it were alwayes vnsure and vncertayne. For who euer knoweth when he hath done & deserued enough? And therefore it is, that wee say, fayth onely Iustifieth: because the Scripture teacheth vs to bee saued by promise, whiche promise were no promise if it stode vpon conditions. A gift that standeth vpon conditiōs, can not be called à free gift. And if the inheritāce come by the law, then it commeth not of promise.

Promise of inheritance standeth firme by S. Paule. Ergo, it standeth not by workes.

Galat. 3.

Now

Now lyfe euerlasting, sayth the Scripture, is the gift of God, and commeth not of workes.

When the womans seede was first promised to Adam, what had he deserued? God promised to Abrahã a seede wherin all nations should be blessed, of free gift, without all conditions before he came out of his countrey, to folow the Lord. The same Abraham had Isaac hys sonne by Sara hys wife: Also Isaac had Iacob by Rebecca, but yet both Abraham and Isaac, with their wiues, were past all strength to haue childrẽ, before God kept hys promise. What deserued the tribes of Israell, when God deliuered them from the bondage of Pharao? In the third of Exodus, God promised to Moses to gene the people a lande of milke & hony: yet we read of no condition annexed to that promise, and though their desertes in the desert were very symple, yet GOD kept hys promise. What made Iacob loued, & Esau hated? the sonne of the free woman to be receaued, and the sonne of the bondwoman to be cast out? not deseruyng but election: not the law of workes, but the promise of God. How was the throne of Dauid established for euer, & the throne of Saul refused? not by weighing their merites, but by election of promise without conditions. Euen so it hath pleased God through Christ hys sonne to gene to hys litle flocke a kyngdome, whiche kyngdome because he hath promised onely to fayth, and hath no other conditions annexed, therefore we holdyng vpon the free promise, say that faith onely iustifieth vs, not denying many thynges els to bee required to

Gene.3.

Gene.12.

Gene.21.

Gene.25.

Example of Gods promise to be free.

Exod.3.

Foxe, J.

To the Action of life many thinges required.

the action of lyfe: but excludyng them as conditions in the act of iustifying, which office of iustifying goeth onely with fayth in Scripture, & hath none other condition, or meane annexed to it.

To the Act of Justifying only fayth required.

Now, to define what this fayth is that iustifyeth, here is to be vnderstand, that the true fayth wherupon dependeth the whole condition of our iustifying, must euer looke to hys ryght obiect, which is the body of Christ the sonne of God crucified. For els many kyndes there be of fayth: as euery thyng that is true may bee beleued, but not the beleuyng of euery true thyng doth iustifie. He that beleueth there is but one God, whiche created all thynges of naught, beleueth truely. And of this fayth speaketh S. Iames: Tu credis quòd vnus est Deus. &c. Iac. 2. yet this fayth without the obiect of Christ crucified, iustifieth not. Lykewise he that beleueth God to be iust, omnipotent, mercyfull, & that he is true of promise, beleueth wel, and holdeth the truth. So he that beleueth that God hath hys electiõ from the begynnyng, and so perswadeth hym selfe to be one of the same electe and predestinate, hath a good belieke and is well perswaded. But yet ỳ same perswasion, vnlesse it apprehend the ryght obiect withall, serueth not to saluatiõ. The Iew though he say, that he beleueth in one God maker of heauen and earth, and perswadeth him selfe that God hath elected the seede of Abraham, and be neuer so deuoute in hys prayers, charitable in hys almes, or precise in keepyng the law, & beleueth neuer so stedfastly, that God is true of promise, yet is he neuer the nerer to sal-

Iacob. 2.

Of what fayth S. Iames. speaketh.

Fayth which iustifieth must euer holde hys obiect.

Diuers sortes of fayth.

ua-

uation for all this. No more is the Turke in doing and beleuyng all the same. Briefly, what soeuer Religion, rule, sect, profession, perswasion, or speculation, be it neuer so contemplatiue, or what soeuer fayth or beliefe it be, that is not ioyned with this obiect, and grounded vpon this head corner stone: that fayth may goe with a certaine truth, but goeth not with true iustification.

What fayth iustifieth.

Only the fayth whiche to iustification auayleth, is that fayth whose obiect is the body & passion of *Iesus Christ* crucified. Lyke as in ỹ act of healyng, the eyes of the Israelites and the body of the brasen Serpẽt went together: so in the act of Iustifying these ij, fayth and Christ, haue a mutuall relation, and must alwayes concurre, faith as the action whiche apprehendeth: Christ as the obiect which is apprehended. So that neither the passion of Christ saueth without fayth, neither fayth helpeth, vnlesse it be in Christ his obiect.

Christ crucified, onely the obiect of fayth.

Of this obiect we read in many places of the Scripture: *Come to me all ye that labour and be heauie laden. &c.* *Matth.* 11.
Who so beleueth in me, I will rayse hym vp in the last day. &c. *Math.* 9.
Ye beleue in God, beleue also in me. *Iohn.* 14.
He that beleueth in me hath euerlastyng lyfe. &c. *Iohn.* 14.
Without me ye can do nothing. &c. *Iohn.* 15.
Whosoeuer beleueth in him, shall not perish, but haue euerlasting lyfe. &c. *Iohn.* 3.
He that is in me. &c. *Iohn.* 15.
He that loueth me. &c. *Iohn.* 14.
He that heareth me. &c. *Iohn.* 5.
He that abydeth in me. &c. *Iohn.* 15.
He that receaueth me. &c. *Iohn.* 6.
Except ye eate my flesh, & drinke my bloud. &c. *Act.* 26.
That they may receaue remission of sinnes through their fayth in me. &c. *Act.* 10.
To hym all the Prophets geue witnesse, to haue remissiõ of sinnes, who soeuer beleueth in his name. &c. *Math* 28.
He that beleueth & is baptised. &c.

Foxe, J.

Iohn. 14. *He that beleueth in me, ſhall doe the workes that I doe. and greater then theſe. &c.* Of ſuch like places the Scripture is full: wherein appeareth the verbe of beleuyng neuer to go without his pronown, nor faith without hys obiect.

Fayth in wordes onely profeſſed deceaueth men. Faith inwardly ſturring by workes, iuſtifieth before God.

Furthermore, as this Juſtifying fayth goeth euer with his obiect, ſo to the ſame fayth alſo muſt be required, that it ſtand not onely in outward profeſſion, in wordes, in toung & talke, as ſwimming onely in the lippes, nor in outward formes, in ſhewes and geſtures onely, which is but a dead and an idle fayth, makyng an hypocrite before men, rather then a iuſtified man before God: but muſt enter further into the inward hart: and as the ſuſtenance of the ſoule, muſt inwardly bee receaued & digeſted. For as ſuſtenance of bread and drinke, being holden onely in the hand, or gaſed vppon with the eye nouriſheth not, except the ſame bee inwardly receaued, and conueyed into the ſtomacke: and yet neither agayne the receauyng of euery thyng ſuſteineth mans body, except it be meate and drinke, which haue theyr condition properly to nouriſhe, in lyke ſorte is it with fayth. For as beleuyng of euery truth, or fayth of euery obiect ſaueth not, but that faith only which is in Chriſtes bloud: ſo neyther agayne doth the ſame bloud of Chriſt profite vs, except by fayth it be inwardly receaued. And as the Sunne, fountayne of all light, ſhyneth not but onely to ſuch, which haue eyes to ſee, nor yet to thē vnleſſe they open theyr eyes to receaue lyght: ſo the body of Chriſt Crucified beyng the materiall ſuſtenaunce

Similitude betweene the bread and the body of Chriſt.

Faith the onely which receaueth the body of Chriſt.

onely

onely of our soules, it followeth that the same sustenance must bee receaued by fayth into our inward hartes, or els it is not effectuall. And therfore Christ tooke bread, and called it by the name of hys body, to be eaten and receaued.

Upon which premisses thus discussed, now I come to ỳ definition of Justifying faith, which by the doctrine of S. Paule is this: An inward apprehẽdyng in hart, of Christ Jesus the sonne of God, beleuyng by hys death freely to be purged frõ all our sinnes, & to be iustified by hys resurrection.

Justifyng fayth defined.

And thys fayth, because it is the onely condition which ỳ promise of God requireth in Scripture to our iustification, and none other: therefore we with the Scripture say, that fayth onely of all actions, qualities, giftes, motions, or sciences in man, doth onely iustifie: not excludyng thereby good workes frõ Christen lyfe, but onely from the office of iustifying: not separatyng fayth from works, but distinguishing their endes: cõcludyng thus, that good workes bee effectes of Christen fayth, not causes of iustificatiõ. But this doctrine as it hath many aduersaries, & great obiections: so it requireth a more copious tractation. In the meane tyme briefly to shew how good workes be the effectes of fayth, ye shall heare what S. Paule sayth in the matter: whereby marke I pray you the genealogie of good woorkes. *Fayth* (sayth he) *whiche worketh by loue. &c.* Galat. 5. Where ye see first how fayth gendreth loue: loue begetteth good works: Loue folloeth fayth, good works follow loue, fayth goeth before as mother to them both.

Faith onely iustifieth, and the reason why.

Good workes the effectes of fayth: not causes of iustification.

Galat. 5.

The genealogie of good workes.

Foxe, J.

And this is the right and naturall genealogie of good workes. Loue in man commonly neuer beginneth vnlesse it be prouoked by some commoditie: and how then shall à man hartily begynne to loue God, except he first see his loue and benefites in Christ hys sonne toward hym? Or how shall à man worke lyuely, except first hee loue hartily? And therfore in ỳ doctrine of ỳ Churche of Rome, whiche of late hath so darkened these mercyes of God in Christ, I marueil how either à man could loue well, or lyue well.

The peroration.

But of this enough, and here an end: not for lacke of matter, but for very werynes. I haue ouerspent the tyme, I see, & my voyce likewise, and almost me selfe also. In standing vpon these matters I haue stand so long as I am wery of standing. Wherfore I shall desire you: looke for no solẽne peroratiõ of me. Onely in stede of a repetitiõ, I wil conclude vẃ à litle short exhortatiõ, as wery as I am: praying you, as I first began, according to the wordes of my message: Rogamus pro Christo, I pray you for Christes loue, and not I alone, but all the ministers & messengers of Christ in all Englãd with me, do pray you with S. Paul, & with all the Apostles of Christ, and not we onely, yea God him selfe by all hys Apostles, ministers, and messengers, we all do pray and entreate you, not as messengers of men, nor of any Byshop, no nor of the Byshop of Rome. The Byshop of Rome if he be a true Byshop, is but a messenger hym selfe, and that onely in hys owne Dioces where hee is Bishop. In Christes name we pray you, that you,

what

what or where ſoeuer ye be that haue ben hether-
to ſtraungers, vnacquainted, or enemyes vn-
to God, now ye wyll draw nere, and be reconci-
led & be frendes, not wyth the Biſhop, whom we
call Pope of Rome, who as I vnderſtand of late
hath ſent hys proctors & meſſengers to reconcile
you to him. Alack he is no God, nor yet good mã,
hys reconciliation can doe vs no good, and is not
worth a ruſh. Our meſſage is, that ye will be re-
cõciled vnto ỳ liuing God. And as you haue long
taſted of his wrath, ſo now begin to taſt his frẽd-
ſhip. A better frend ye cã not haue. Yea, to ſay the
truth, no other frend ye lacke but him. Whõ if ye
haue your frend, no enemy can do you hurt. If he
be your enemy, no frend cã do you good. His frẽd-
ſhip if ye deſire, ye nede not ſeeke it farre, it is here
offered vnto you for taking. But then ye muſt
take it while it is offered. Behold now the accep-
table yeare: yet is ỳ good tyme: the golden tyme:
yet is the day of ſaluation: yet to day laſteth, & the
gate yet is open, wherin ỳ wyſe virgines may en-
ter: but if it be once ſhut agayne, the fooliſhe vir-
gines ſhall neuer haue it open any more. Ye that
be rich, remember your coſin Diues, the rich mã in
hell. Who becauſe in his life tyme, when he might
haue whole fountaines of fauour, & refuſed, after-
ward would haue had one drop of water, & could
not. Take therfore while it is offered. Refuſe not,
leſt ye be refuſed. Craue and haue. Come & ſpare
not. Be bolde and feare not. For what ſhould let
you to be bolde, hauyng ſuch a patrone to make
your way for you? if Gods wrath do feare you, he

Gods frẽd-
ſhip freely
offred.

2. Cor. 6.

Mat 25.

Gods frẽd-
ſhip not to
be refuſed.

Foxe, J.

hath killed it. If ye dread the law, he hath hanged it. If your hart condemne you, he is greater then your hart. If ye be sicke, he came therfore, to play the Phisition. If ye be hūgry, he is the bread of lyfe. If ye be poore, he was made poore for you, to make you rich. If Gods curse lye vpon you, he was made accursed for you. If ye be sinnefull, he was made sinne for you, that you might be made the righteousnesse of God by hym. What can we haue more of hym, or what can he do more for vs then this, which is all? For he that hath bestowed his own sonne vpon vs, how can it be, but he will geue wyth hym Omnia, all thinges to vs? Omnia vestra sunt. i. *All thinges be yours*, sayth the Lord to vs, by hys Apostle. 1. Cor. 3.

Which being so, seyng then he hath done so much for you, remember your duties againe, and say with the Psalme: Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam. &c. i. *What shall I render vnto the Lorde for all his benefites towardes me? I will take the cup of saluation, and call vpon the name of the Lord.* Psal. 116. Dearely beloued brethren and countrey men, how dearly he hath loued you, ye see: requite hys loue wyth loue agayne. He hath called you to fauour and grace: vse it, abuse it not. Yesterday ye were sicke and weake: this day with his bloud he hath recouered you, with hys woundes he hath cured you. This day I call euery day, whēsoeuer a sinner repenteth hys sinne and turneth to Christ. Yesterday ye were sinners: this day he hath purged you and made you righteous. Remember what

Psal. 116.

Euery day is good Friday to euery good Christen man.

what ye were, & keepe you as ye are, and ſinne no more. Yeſterday thou waſt a pitious Chananite, ſtouping and ſhrinking downe with thy backe to the ground xviij. yeares together. Luk. 13: this day the death of Chriſt hath looſed thee of thy bãdes, and ſet thee ſtraight, go vpright now and crooke downe to ẏ death no more. Yeſterday thou waſt pitiouſly arayed with ẏ ſely womã which hauing the bloudy iſſue xij yeares, & hauing ſpent all her ſubſtaunce vpõ the Phiſitions, came and touched hys coate and ſtole health from hym: thys day not the coate, but the bloud of Chriſt hath cured thy bloudineſſe, now fal into ſuch bloudy diſeaſes no more. Thou waſt yeſterday a lame cripple, frõ xxxviij yeares, lying by ẏ water poole, & haddeſt no mã to caſt thee into the poole. Iohn. 5: now is one come, not to throw thee into ẏ water, but to throw water vpon thee euen from heauen: wherfore being now made whole, go thy wayes & cary away thy bed, let thy long bed of lasineſſe cary thee no more: with what a mighty voyce cried Chriſt to Lazarus? So loud he cried, that the dead heard hym, & came out of hys graue. Lazarus was dead but iiij. daies. Thou haſt layne ſtinking in thy ſepulcher ſo many yeares. Now commeth one, and ſaith: Come out Lazarus. Come out therfore and caſt away thy headcloth & winding ſheete frõ thee, *and be no more like them that go downe to the pitte*. Yeſterday thou waſt a foule leper: to day thou art made cleane, take hede of the lyke fraile hereafter. Yeſterday thy hond was dryed & benummed by an olde diſeaſe called [illegible] pin-

Luke. 13.

Luke. 8.

God ſend vs more ſuch threues.

Iohn. 5.

Iohn. 11.

Mat. 8.

Luke. 6.

Foxe, J.

ching tenacitie: now commeth one, and biddeth thee hold out thy hand, and geueth thee à plaster. A soueraine plaster for such à drye hand, is thys: Dispersit, dedit pauperibus, iustitia eius manet in seculũ seculi. i. *He hath distributed and geuen to the poore, his righteousnesse remaineth for euer.* Psal. 111.

Psal. 111.

A petition for the pouertie of London.

And here haue I à sute to my Lord Maior, before forgotten, but now remembred. God geue it may speede, so shall his honour with all this florishing Citie, I trust, spede the better. My sute is for the poore: not for one poore man or two, but for all the whole pouertie in general of this Citie. Forsomuch as I well vnderstand such à way to be deuised by Gods good prouidence, for the succour of all the poore inhabitantes of thys Citie, so that there shall hereafter nede neither begging in the streetes, nor yet in Pulpits any more, and the same deuise to lacke but a little settyng forwarde through authoritie: my humble petition therefore is vnto you for his sake, which was made poore for vs all, that my Lord Maior that now is, or that shal hereafter succede, with ye sage Senatours of thys Citie, grauely perpendyng the case, if they shall finde the same deuise neither hurtfull to the hospitals, nor chargefull to the Citye in alluryng beggars, but rather à meanes necessary to auoyde idle counterfets, and profitable for the sustentation of the true needy, especially in thys tyme of plague, and now in tyme of sommer, before winter approcheth: then that they ioynting their consent and authoritie, with the approbation of their reuerend Ordinary and learned Bysshop of thys

sea,

sea, who with his graue Archdeacons do all well allow of ẏ same, will geue their furtherance herein, and put that in vre, or at least in probation of tyme, which yet lyeth in forme, and taryeth but onely the happy consent of their authoritie. Thus much I thought by ẏ way to begge of you in this Sermō, because there should neede no more begging in other Sermons hereafter. And I pray God thys may be the last, if it be hys will. If this Citye of London through diligence of good preachers be now planted in such ripe doctrine, as God be thanked it is, and hath the name thereof aboue all Cities and quarters of England besides, how requisite is it then, wyth this your forwardnesse of good doctrine, to be ioyned like readinesse of good workyng?

An exhortation to Lōdoners.

Let it not be seene nor sayde iu London, that here is great talkyng of the Gospell, & little walkyng after the Gospell. And if your preachers doe ryghtly teach you that by fayth onely in Christ, you are iustified, now let not the Papistes then falsely outface you, that your preachers teach you no good workes: neyther let them vpbrayde your Christian knowledge, for lacke of Christian conuersation: but rather by good lyuing stoppe theyr mouthes, that eyther by your workes ye may winne them to glorifye your father which is in heauen, or at least they may haue no occasion to cauill, which would carpe your fayth.

Truth is, that by fayth alone in respect of other workes of the law) ye are iustified, as your preachers teach. And yet the same fayth beyng a-

How fayth is alone, and not alone.

lone, she is not alone. In her office alone, in practise not alone. The Queene, though in her state and office she be alone, yet she goeth not without her maides of honour after her. The office of the eye alone is in the head to see, yet the eye is not without other members of the body, which haue also their offices to them appropriate. Let euery thing stand in hys proper charge and office: yet must euery thing nede in some respect the societie of an other. The roote sucketh of the ground, the body receaueth of ẏ roote, the branch taketh of the body, the fruite shooteth out of the branch. These successiuely go together. So faith groūdeth vpon Christes passion, faith geueth ẏ sappe of loue, loue blossometh forth in good workes. In fayth therefore be cōstant, in loue feruent, in workes diligēt, and in doctrine kepe order. Let not the effect presume before the cause, nor the daughter go before the mother. Worke well, not for iustification, but for loue. Loue not because God should loue you, but because he hath loued you, and hath iustified you: therfore being now iustified, loue hym, and for hys loue obey hym.

Faith alone in his office.

Order in doctrine.

Exhortation to good workes.

And thus keeping a right order, let vs ioyne as spirituall men, these spirituall matters together, & play the right ioyners, ioyning not as many do now à dayes, house to house, land to lād, lordship to lordship, office to office, bagge to bagge, benefice to benefice, personage to vicarage, prebend to prebend, with a dearry for a vantage, liuyng to liuing, an other liuing to that, and for all that, yet neuer contented, so long as we lyue. How thys

deuilishe

deuiliſhe* πλεονεξία cõmeth into the heades of ſome Chriſtiã miniſters, I cã not but muſe. Theſe ioynings be naught. If we will be true Goſpellers, we muſt learne an other ioyning, à better ioining then thys, which is creſcere de virtute in virtutem, de fide in fidẽ, to ioyne woꝛkes to woꝛkes, faith to faith, faith to woꝛkes, & good woꝛkes to fayth, as did Paule & Iames, & ſo to ioyne S. Paule & S. Iames together. There hath bene à long contention and much adoe in ẏ Church, how to ioyne & reconcile theſe two Apoſtles together. And though in preaching much haue ben ſayd & learning ſhewed, yet when all is ſayd, there is none cã ioyne theſe two together better, then you your ſelues, to whõ we preach. And how is that? Ioyne ẏ liuely fayth of S. Paul, with ẏ good woꝛkes of S. Iames, and bring both theſe into one life: and then haſt thou reconciled thẽ both, & ſo ſhalt thou be ſure to be iuſtified, both beſoꝛe God by Paules fayth, & beſoꝛe man by S. Iames woꝛkes. And this is a perfect & à naturall coniunction, when faith goeth with woꝛkes, life with doctrine, practiſe with knowledge, zeale with ſcience, expꝛeſſing with profeſſing, keeping with hearing, deedes with woꝛdes, which be tanquã comites indiuidui, and in à Chriſten mans life would not be ſundꝛed one from the other. Fayth without woꝛkes, maketh but a carnall Goſpeller. Woꝛkes without fayth make but a Phariſaicall hypocrite. But then they muſt goe in their right oꝛder together, the handmaide not beſoꝛe the miſtreſſe. In caſe of Iuſtification, and peace of conſcience, fayth ſtãdeth alone which doth all.

* That is, vnſatiable greedineſſe neuer contented.

How to reconcile Paule and Iames together.

Ioynyng of fayth and woꝛkes.

The right order how fayth and workes be occupied, and how they dwell together.

For fayth hath wynges, and flyeth vp to heauen, and there holdeth the promise, and wrastleth wyth ẏ law, with Gods iudgement, and with the conscience of mã for euerlasting life. Charitie and workes haue no wynges, but tary belowe, and are occupied betwene neighbour and neighbour, and are as busie in earth, as fayth is in heauen: so that neyther be idle, but both labouryng. And though they be diuersly occupied in sundry functions, yet are they both dwellyng, as Martha & Mary, in one house, that is, in the lyfe of euery true Christian, linked & coupled as sisters wyth a true Christiã copulatiue together. Of this coniunction copulatiue Christ our Sauiour thus speaketh: *Blessed bee they* (sayth he) *which heare the worde of God.* Here is fayth: marke now the copulatiue Et, *and which keepeth the same.&c.* Likewyse S. Paule vsyng the same copulatiue sayth: Habens fidem, & bonam conscientiã. i. *Hauing fayth, and a good conscience.&c.*

Conuunction copulatiue.

Luke. 8.

1. *Tim.* 1.

This Christian copulatiue I beseech you (Christiã brethren) practise now in your lyues, so ẏ you aboundyng in fayth, may abound also in good workes: and as ye abound in workes that be good, so ye wyll abstayne from all that is contrary, ioyning with this copulatiue of good workes, the negatiue also of euill workes, mentioned in the Epistle of S. Paul to Titus: where he exhorteth vs, *that we denying or renoũcing impietie, & our worldly desires, will liue soberly, iustly, and godly in this present life.&c.* To conclude here wyth thys exhortation of S. Paul, I beseech you with hym, that you being the deare & reconciled children now of God, will

Titus. 2.

shake

ſhake off, and renoũce your former impieties and appetites of this world. I ſay, not this impietie or that impietie, this ſinne or that ſinne. I ſay not here, as other are wont to preach vnto you, to leaue your vſury, your oppreſſion, your bribing, your deceitfull artes, with other ſuch like. No, no, I go further then ſo. This I ſay: leaue & caſt away the whole worlde from you: which is nothyng els but à great heape, or à chaos, or à cõfuſiõ of all abhominatiõs packt, as in oue fardel together. This world I ſay, caſt cleane away, with all his appertenances frõ you. For what haue we to do that be Chriſtians, with this damned & execrable world? Chriſt hath conquered it, hath redemed you from it. The deuill poſſeſſeth it, & wyll you poſſeſſe it alſo with hym? Hath Chriſt taken ſuch paynes for you, to bring you out of Egypt, & yet you will not come? To be in the world, to liue in ẏ world, & to occupy ẏ world, I ſay not againſt it: neither do I meane in caſting away ẏ world, that you ſhould caſt away your riches, your poſſeſſions, your offices, promotions and dignities: but that you ſhould caſt away your affections frõ them. Vſe them, but abuſe them not: haue them, but as trifles, & as though ye had thẽ not: make of them, but make not your God of thẽ. Neither be you conformed (ſayth S. Paule) after ẏ ſhape of this world, but with S. Paule be you crucified to the world, and let the world be crucified to you. Now what phantaſie, what panicie, what brauery, and bribery, what proyling and tormoyling is amongeſt you in this world for worldly thinges,

The world a Chaos or a confuſion of all iniquitie.

Gala. 6.

for golde & siluer, that is, for red earth and white earth, as though Christ had neuer come to redeme you vnto an other world then this! what meane you my brethrē and countrey men of England: heauen is yours, both heauen and earth is yours: Christ hath reconciled you, his blond hath purged you, his fayth doth iustifie you, his appearing shall glorifie you. God is yours, all is yours, all shall be yours. And what should moue you then to passe for this world so much, which passeth away, and as you shall see I trust, shortly shall perishe before your eyes. Come quickly Lord Iesu we beseech thee. The spirite of Christ Iesus our Sauiour, and the might of his Maiestie, which was crucified for your sinnes, preserue you from this sinnefull world, and from the corruption therof, to the day of his glorious comming. Come quickly Lord Iesu for thy glory, to whom with the Father and the Holy Ghost be glory for euer. Amen.

¶ The Prayer in this Sermon made for the Church, and all the states therof.

O Lord Jesus Christ, sonne of the lyuing God, who wast crucified for our sinnes & diddest ryse againe for our Justification, & ascending vp to heauen, reignest now at the right hand of thy father, with full power and authoritie ruling & disposing all thynges accordyng to thine owne gracious and glorious purpose, we sinfull creatures, and yet seruantes & members of thy Church, do prostrate our selues & our prayers before thy imperial Maiestie, hauing no other patron nor aduocate to spede our sutes, or to resort vnto but thee alone, beseching thy goodnes to be good to thy poore Church militant here in this wretched earth, sometimes a rich church, a large church, an vniuersall church, spread far & wide through the whole compasse of ỹ earth, now driuen into a narrow corner of the world, & hath much nede of thy gracious helpe. First the Turke w̄ his sword, what landes, nations, and countreyes, what empires, kingdomes, and prouinces with Cities innumerable hath he wonne, not from vs, but from thee? where thy name was wont to be inuocated, thy word preached, thy Sacramentes administred, there now reigneth barbarous Mahumet, w̄ his filthy Alcoran. The flouryshing Churches in Asia, the learned Churches of Grecia, the manifold Churches in Africa which were wont to serue thee, now are gone from thee. The seuen Churches of Asia, wyth their candlestickes (whom thou diddest so well forewarne) are now remoued. All the Churches where thy diligent Apostle S. Paul, thy Apostle Peter, and John, and other Apostles so laboriously trauayled, preaching, & writing to plãt thy Gospell, are now gone from thy Gospell. In all the kingdome of Syria, Palestina, Arabia, Persia, in all Armenia, and the Empire of Capadocia, through the whole compasse of Asia, with Ægypt, and with Africa also (vnles amongest the farre Æthiopians some old steppes of Christianitie peraduenture yet do remayne) either els in all Asia and Africa, thy Church hath not one foote of free land, but all is turned either to infidelitie, or to captiuitie, what soeuer perteineth to thee. And if Asia and Africa onely were decayed, the decay were great, but yet the defection were not so vniuersall. Now in Europa a great part also is shrouke from thy Church. All Thracia with the Empire of Constantinople, all Grecia, Epyrus, Illyricum, and now of late all the kingdome almost of Hungaria, with much of Austria, with lamentable slaughter of Christen blood is wasted and all become Turkes.

Prayer for the vniuersal Church.

The manifolde dangers to the Church in these latter dayes.

Daungers by the Byshop of Rome, and his fellowes.

Onely a litle angle of ỹ weast partes yet remaineth in some profession of thy name. But here, alacke, commeth an other mischief as great, or greater then the other. For the Turke with his sword is not so cruell, but the Byshop of Rome on the other side is more fierce and bitter against vs, stirryng vp his Byshops to burne vs, his confederates to conspire our destructiō, setting kynges against their subiectes, and subiectes disloyally to rebell against their princes, and all for thy name. Such dissention and hostilitie Sathan hath set amongest vs, that Turkes be not more enemyes to Christians, then Christians to Christias, Papistes to Protestantes: yea Protestantes with Protestantes do not agree, but fal out for trifles. So that the poore litle flocke of thy Church distressed on euery side, hath neither rest without, nor peace within, nor place almost in the world, where to abyde, but may crye now frō the earth, euen as thyne owne reuerence cryed once from thy Crosse: *My God, My God, why hast thou forsaken me?*

Prayer for the Church of Englād.

Amongest vs Englishmen here in England, after so great stormes of persecution, & cruell murder of so many martyrs, it hath pleased thy grace to geue vs these Actian dayes, which yet we enioy, and beseech thy mercifull goodnes still they may continue. But here also alacke, what should we say? So many enemies we haue, that enuie vs this rest and tranquilitie, and do what they can to disturbe it. They which be frendes and louers of the Byshop of Rome, although they eate the fatte of the land, and haue the best preferinentes and offices, and lyue most at ease, and ayle nothyng: yet are they not therwith content. They grudge, they mutter and murmure, they conspire and take on against vs. It fretteth them that we liue by them or with them, & can not abyde that we should draw the bare breathyng of the ayre, when they haue all the most lybertie of the land. And albeit thy singular goodnes hath geuē thē a Quene so calme, so patient, so mercyfull, more like a naturall mother then a Princes, to gouerne ouer them, such as neither they nor their aunciters euer read of in the stories of this land before: yet all this will not calme them: their vnquiet spirit is not yet content: they repine and rebell, & nedes would haue, with the Frogges of Æsope, a Ciconia, an Italian straunger, the Byshop of Rome, to play Rex ouer them, and care not if all the world were set a fire, so they with their Italian Lord might raigne alone. So fonde are we Englishmen of straunge and forreyn thynges: so vnnaturall to our selues: so girdy of newfangle, louelies, neuer contented with any state longe to continue, be it neuer so good: and further-

more

more so cruell one to an other, that we thinke our lyfe not quiet, vnles it be seasoned with the bloud of other. For that is their hope, that is all their gaping and looking, that is their goldē day, their day of Jubiley, which they thirst for so much: not to haue the Lord to come in the cloudes, but to haue our bloud, and to spill our lyues.

That that is it which they would haue, & long since would haue had their wils vpon vs, had not thy gracious pitie and mercy raysed vp to vs this our mercifull Queene, thy seruaūt Elizabeth, somewhat to stay their fury. For whom as we most condignely geue thee most harty thankes, so likewise we beseech thy heauenly Maiestie, that as thou hast geuen her vnto vs, & hast from so manifold daungers preserued her before she was Queene: so now in her Royall estate, she may cōtinually be preserued, not onely frō the handes, but from all malignant deuises wrought, attēpted, or cōceaued of enemies, both ghostly and bodely against her. In this her gouernemēt be her gouerner, we beseech thee: So shall her Maiestie wel gouerne vs, if first she be gouerned by thee. Multiply her reigne with many dayes, & her yeares with much felicitie, with aboūdance of peace, and lyfe ghostly. That as she hath now doubled the yeares of her sister, and brother: so (if it be thy pleasure) she may also ouergrow in reigning, the reigne of her father.

Prayer for the Queene.

And because no gouernement can long stand without good Counsell: neither can any Counsell be good except it be prospered by thee, blesse therfore we beseech thee, both her Maiestie and her honorable Councell, that both they rightly may vnderstand what is to be done, and she accordingly may accomplish that they do Counsell, to thy glory, and furtherance of thy Gospell, and publicke wealth of this Realme.

Prayer for the Councell.

Furthermore we beseech thee (Lord Jesu) who with the Maiestie of thy generation, doest drowne all nobilitie, beyng the onely sonne of God, heyre and Lord of all thynges, blesse the Nobilitie of this Realme, and of other Christē Realmes, so as they Christianly agreyng among them selues, may submit their Nobilitie to serue thee, or els let thē feele (O Lord) what a frinolous thing is ỳ Nobilitie which is without thee.

Prayer for the Nobilitie.

Likewise to all Magistrates, such as be aduaunced to authoritie, or placed in Office, by what name or title soeuer, geue we beseech thee, a carefull conscience, vprightly to discharge their ductie, that as they be publike persons to serue the comman wealth, so they abuse not their office to their priuate gaine nor priuate reuenge of their owne affections, but that iustice being administred without bribery, and equitie balan-

Prayer for the Magistrates.

ced without crueltie or partialitie, thinges ẏ be amisse may be reformed, vice abandoned, truth supported, innocẽcie relieued, Gods glory mainteined, & the common weale truly serued.

Prayer for the Byshops and Pastors.

But especially to thy spirituall Ministers, the Byshops, and Pastours of thy Church graūt we beseech thee (O Lord Prince of all Pastours) that they folowing the steppes of thee, of thy Apostles and holy Martyrs, may seeke those thinges which be not their owne, but onely which be thyne: not caryng how many benefices, nor what great Bishoppriks they haue, but how well they can guide those they haue. Geue them such zeale of thy Church, as may deuoure them, and graunt them such salt, wherewith the whole people may be seasoned, and which may neuer be vnsauery, but quickened dayly by thy holy spirite, whereby thy flocke by them may be preserued.

Prayer for the people, and the whole state of the Realme.

Jn generall geue to all the people, and the whole state of this Realme such brotherly vnitie in knowledge of thy truth, and such obedience to their Superiours, as they neither prouoke the scourge of GOD against them, nor their Princes swoord to be drawen against her will, out of the scaberd of long sufferance, where it hath bene long hid. Especially geue thy Gospell long continuance amongest vs. And if our sinnes haue deserued the contrary, graunt vs we beseech thee, with an earnest repentaūce of that which is past, to ioyne a harty purpose of amendment to come.

Prayer for conuersion of the Papistes.

And for as much as the Byshop of Rome is wont on this Goodfridy, and euery Godfriday to accurse vs as damned heretiques, we here curse not him, but pray for hym, that he with all his partakers either may be turned to a better truth, or els, we pray thee (gracious Lord) that we neuer agree with him in doctrine, and that he may so curse vs still, and neuer blesse vs more, as he blessed vs in Queene Maryes tyme. God of his mercy keepe away that blessing from vs.

Finally, in steade of the Popes blessing, geue vs thy blessing Lord we beseech thee, & conserue the peace of thy Church, and course of thy blessed Gospel. Helpe them that be nedy and afflicted. Comfort them that labour and be heauy laden. And aboue all thinges continue and increase our fayth. And for as much as thy poore litle flocke can scarse haue any place or rest in this world, come Lord, we beseech thee, wyth thy Factum est, and make an ende, that this worlde may haue no more tyme nor place here, & that thy Church may hast rest for euer. *Apoc. 16.*

For these and all other necessities requisite to be begged & prayed for, asking in Christes name, and as he hath taught vs let vs say the Lordes prayer. Our father which art in, &c.

¶A Postscripte to the Papistes.

BEcause here remaineth behind an emptie page of white paper to be supplied with some writing or other: I thought no better matter for my purpose, then to write a word or two to you, while I rode so deuoutly with the proceedings of Rome, crauing at your handes, that for so much as the controuersies betweene you and vs are weightie, and chiefly stand vpon the effect and working of Christes passion, you will therfore geue the reading hereof, either to consent to the doctrine if ye thinke it consonant: or to refute the same if ye mislike it. My saying and meaning is this.

That if ye finde by the Scripture of God, or any approued Doctor, that the sacrificed body of the sonne of God, suffering once vpon the Crosse on Goodfriday, is not the onely materiall and sufficient cause of our perfect saluation, remission of sinnes, and iustification. 1.

Or that the promise of God (which is to saluation) standeth not free, without any condition of worke or workes to be added to that effect, sane onely fayth in that person: 2.

Or that fayth in Christ, is not onely the meane and instrument whereby this passion is made to vs effectuall: you will bring out your proufes, shewe forth your learning, and what you can say. And if you will not let the word be iudge: yet let the world heare your reasons, let truth with iudgement be tried, let railing, trifling, and scoffing goe. Blood and persecution is no way to finde truth, but to blinde truth. The Scriptures in matter of saluation are plaine and euident, teaching simply without trope or figure, and soone will try the cause. 3.

By the which Scriptures, if you shall finde the contrary to be true, that is, that the passion of Christ crucified is the onely materiall and efficient cause immediate which worketh our saluation, which appeaseth Gods wrath, and pacifieth all thinges in heauen and in earth, taketh away the sinnes of the world, and disanulleth the malediction and malediction of the law for euer, from all them that be in Christ Iesu. 1.

And that the promise of God to saluation in Christ, is free without condition of any workes of the law to the same end to be annexed saue onely fayth. 2.

And that the same fayth in Christ is onely the meane and condition, wherby the passion of Christ worketh, and the promise of God geueth to vs Iustification: These verities, I say, thus standing by the Scripture, seing our Iustification and remission of sinnes standeth consummate by Christ, free by 3.

promise, and assured by fayth: then declare vnto vs, I beseech you, which so magnifie the religion of Rome, how standeth with Gods religion, your auricular confession for loosing of sinnes, satisfaction for the same, workes of supererogation, Masses, Trentalls, your propitiatory sacrifice, praying of saintes and to saintes departed, pardons, purgatory for clensing of sinne, building & entring into Monasteries for remission of sinnes, pilgrimages, Stations of Rome, Jubileis, straitnesse of orders, with an infinite number of such like, All which implementes of your Church, to what vse now doe they serue, or how can they stand with Scripture, but either they must derogate from Christes passion, or els the passion of Christ must needes make them voyde?

For the same Christ Jesus crucified, I desire you therefore if ye see these euidences to be true, then be reconciled to the truth, and as S. Paule desireth you, Reconciliemini Deo. Let the religion of God stand simple, as he left it him selfe, Mans additions in Gods matters be but phātasies. In other matters adde what ye liste: But in matter and cause of saluation, Christ left nothing behind him to be added any more, either by Apostles, or Martyrs, or Bishops, or any other, but hath consummate the perfection thereof fully by him selfe, leaning nothing therein vnperfect. Whereunto he that addeth, blasphemeth, & doth no lesse then infringe the Testament of the Lord.

As the presumption is great, so I exhort you in the Lord to beware, remembring the warning of S. Paule:

Gala. 1. *That if any Apostle, or Angell from heauen shall preach any other Gospell besides that which ye receaued and planted. &c.* Ye know what followeth.

The Lord of grace open your eyes to see, and your hartes to embrace the knowledge of his truth, to his glory, and your spirituall comfort and euerlasting life in him.

Amen.

(.*.)

FINIS.